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APRIL 1968

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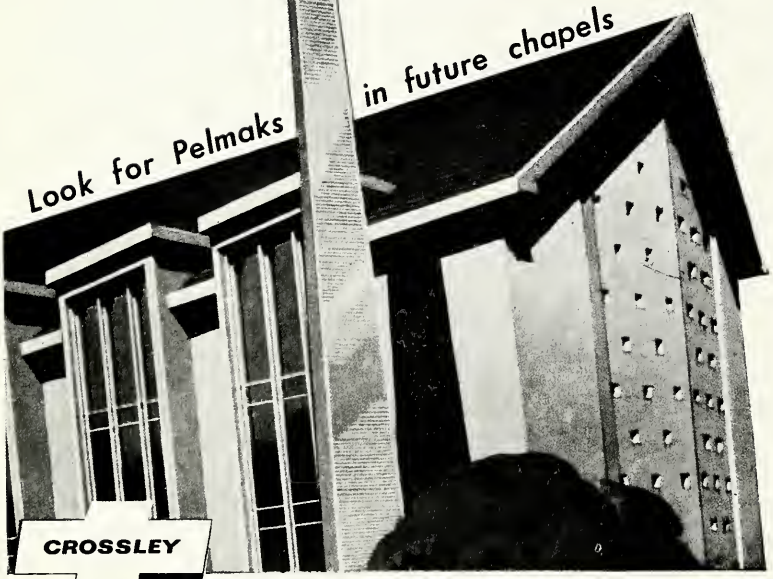

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CARPETING USED THROUGHOUT THE CHAPELS

The Prophet writes...

The circulation of pornographic pictures, books, magazines, and films in nearly every community has now reached an alarming stage.

Its detrimental effect upon standards of morality is becoming so serious that all thoughtful people must unite to combat it.

Financially interested persons, claiming "the right to sell whatever the public will buy," merchandise their questionable wares with no regard for the consequences.

The sale of unclean printed matter, the showing of salacious films, the presentation of objectionable TV programmes, and the dissemination of immoral material through other means, have become so offensive that decent citizenry can no longer remain silent.

Even the sanctity of the home is invaded as direct-by-mail merchants thrust their debasing products upon boys and girls, many of tender years, whose names they subtly obtain for their nefarious purposes.

These merchants seem to have no concern for the morals of the people, nor for the well-being of the communities at large which inevitably must suffer through the crime and corruption which always results from a lowering of standards of decency.

We are unalterably opposed to sexual immorality and to all manner of obscenity. We proclaim in the strongest terms possible against the evil and wicked designs of men who would betray virtuous manhood and womanhood, enticing them to thoughts and actions leading to vice, the lowering of standards of clean living, and the breaking up of the home.

We call upon the members of the Church and all other right-thinking people to join in a concerted movement to fight pornography wherever it may be found, whether in books and magazines, on the screen, or in materials sent through the post office.

President David O. McKay

We also urge legislators and civil authorities to do all in their power to curb this pernicious evil.

Local as well as national processes may be required to stem this tide, and yet such action will come only if an aroused electorate makes its feelings known.

It seems incredible that elected officials can be so far misled as to suppose that they are acting in the public interest then they allow this debasing condition to continue.

Minorities seeking to make financial gain at the expense of a silent majority should not be permitted to bring widespread tragedy upon others for want of a strong expression in defense of decency.

Every father and mother should be aroused to the danger, and should demand an immediate termination of this flagrant vice.

DAVID O. McKAY
HUGH B. BROWN
N. ELDON TANNER
JOSEPH FIELDING SMITH
THORPE B. ISAACSON

Seventeen-year-old Gerald Bell, of the Lowestoft Branch, British Mission, with some of his Aaronic Priesthood certificates. (See Page 112.)

Millennial
STAR

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Life-blood of the Church

PRIESTHOOD is the life-blood that flows through the Church. It is God's power and authority which He delegates to worthy, selected individuals so that they might function for him upon the earth.

Priesthood is the power through which the worlds and all that is in them were created and organised. It is a force as real and infinitely more powerful than electrical or nuclear energy. When the time comes when we fully understand it, we will find that it, too, is based upon natural laws to which God, himself, conforms as implied in His divine statement, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

God's great work, as He has declared, is "To bring to pass the immortality and eternal life of man." Priesthood's chief function is to assist in this great process and to serve and assist God in His plan to bring his worthy children back into His presence.

How best can Priesthood bearers perform this great service? They can live worthily so that the great power they possess may be magnified and put into action in their lives. The can set good examples for their neighbours and others to see and thereby, "Glorify their Father which is in heaven." They can direct and maintain ideal home lives for their families. Having established righteous characters and good home environments, they can then teach effectively the Gospel of Jesus Christ to others

Priesthood is power. But, it is power which can be exercised only on the principles of righteousness, "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

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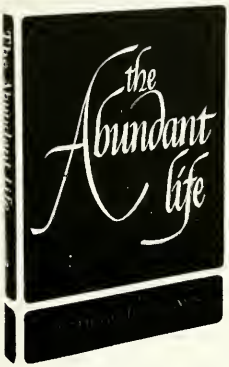

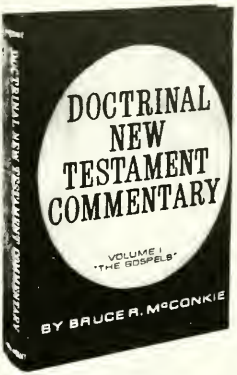

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DOCTRINAL NEW TESTAMENT COMMENTARY–1

by Bruce R. McConkie

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Behold, verily, thus saith the Lord unto you...

I have warned you and forewarn you..

by Dr. Ray H. Barton

President, South West British Mission

THE heading to this article comes from the verse in which the Lord states that in consequence of evil designs that will exist in the hearts of men in the last days, he warns and forewarns us. Frankly, I feel that if the Church of Jesus Christ of Latter-day Saints had nothing more in it than the 89th Section of the Doctrine and Covenants, known as the Word of Wisdom, this alone would classify it as the true Church of Jesus Christ.

As far as we know, there wasn't the slightest inkling in the mind of Joseph Smith or any other of the brethren in the early days of any problem in connection with smoking, nor the use of tea and coffee.

The effects of alcoholism have long been known, and over-use ot wine in early Biblical days is recorded; but its use has never been commercially exploited to the extent that it is today. So since there were no smokers or coffee or tea drinkers at the time of Christ, it was most logical that He should state that in the last days, He would warn and forewarn us regarding these evil designs. This revelation, dealing mainly with the proper mode of living and the rules for the same, was given far in advance of anything suggested by scientists. Scientists, therefore, without intention on their part, have become witnesses to the fact that Joseph Smith spoke by divine inspiration.

The revelation was received February 27, 1833. It came in answer to earnest prayer to the Lord for guidance, as a result of the fact that the small room in which the brethren met, situated over the Prophet Joseph Smith's kitchen, was filled with tobacco smoke and other items of tobacco. Often when the Prophet entered the room, he would find himself in a cloud of smoke and find a soiled floor.

Because of the successful activity of Satan in the world in convincing unsuspecting individuals that smoking and the use of tea and coffee and alcohol are innocuous, their useage has greatly multiplied. As a result, the

proselyting missionaries find a real road block when they try to present the third discussion which deals with the Word of Wisdom, and commit people to change their ways. The habituation of these things is attested also in that there are so many relapses by people who feel that they cannot get along without continued intake. It's true that life is a testing ground, and we should learn by experience; but we don't have to feel that every one of life's experiences must be tried. For example, few people would feel that it would be desirable to step in front of a train going 60 miles per hour just to see how it felt for once. The Word of Wisdom was given to allow a healthy spirit to operate in a healthy body. Since we share in the act of procreation with our Father, He would like us to have the best and give the best to our offspring. Now, the Word of Wisdom is a code which contains negative and positive aspects; but whether negative or positive, it is all positive in the long run.

Some interesting questions have often been asked missionaries.

QUESTION: Is tea less harmful to the body than coffee?

ANSWER: No. If anything, tea has more effect than coffee; although the two have approximately the same amount of caffeine. Tea, however, has tannin, whereas, coffee has some irritating oils. Caffeine is the constituent of the cola beverages which gives them their reaction similar to the coffee and tea drinks. The caffeine acts as a "whip." It increases and stimulates body responses. It was first discovered by some Monks of Arabia in the 16th Century who noted that their sheep, after eating certain berries, frisked and gambolled all night long. The Monks who had to spend many long hours praying on their knees during the night, often fell asleep, and decided to try it. It worked well for them and kept them awake.

Besides the difficulty in sleeping, there is a rise in blood pressure and a more rapid pulse. It is analogous to "whipping" the body, which temporarily speeds us the body process, but must inevitably be followed by a period of increased fatigue and inefficiency while the body catches up.

Unfortunately a cup of coffee or tea, and a cigarette, either with or as a replacement for breakfast or other meals is practically an established institution.

QUESTION: But the church preaches moderation. Therefore, surely, a few cups of tea a day won't do any harm

ANSWER: The Church teaches moderation in good things, but abstinence from bad things. A small dose of strychnine poison isn't very good for a person, either.

QUESTION: Don't they sometimes suggest a cup of tea when someone is suffering from shock?

ANSWER: Tea is a valuable medicine, or at least the caffeine content thereof is useful as a valuable drug in cases of shock or where resuscitation is needed; but if a person is habituated to tea and the body will no longer respond, then a cup of tea will have no effect at the time when it is needed in an emergency.

QUESTION: Why didn't the Lord say tea and coffee instead of just "hot drinks?"

ANSWER: The reason "hot drinks" was used is because tea and coffee were the common hot drinks that were used in the days of Joseph Smith. There is no question but that this is what was meant because they were the common hot drinks of the day. They are probably served more with meals than any food, with the possible exception of bread. Neither supplies calories, unless cream or sugar is added. They both contain caffeine, which is a nervous system stimulant.

QUESTION: Is there something about any drink being too hot?

ANSWER: Yes, something that is too hot can burn the tissue. Repeated burns can lead to cancer. People should not drink **any** beverage too hot.

QUESTION: Are there any modern beverages that we know contain harmful drugs or harmful elements?

ANSWER: Yes, the cola beverages in general contain caffeine. Caffeine is added to water, sugar, sweetening, and colouring to produce cola beverages. The reason that they are not mentioned in the Word of Wisdom is because they were not present at that day. That is why the Lord said, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you .. " So we might even look for newer products to come out later on. The fact that they contain the same drug as the hot drinks certainly would be warning enough Whether we take strychine in a pill form or put it in a beverage or eat it in candy, it is still the same drug and has the same effect.

QUESTION: With the widespread use of tobacco, is there anything good that can be said for it?

ANSWER: "And again tobacco is not for the body, neither for the belly and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." According to Dr. Richard Tanner, there are many tars and residues in tobacco, but the main known ingredient at the present time is nicotine, a deadly poison. All persons who smoke or use tobacco in any form take into their bodies some nicotine, whether they inhale or not because nicotine is absorbed rapidly from all the mucus membranes including the mouth and throat.

Once in the body the nicotine has many effects. The first time smoking is attempted by an individual, there is almost always an acute toxic reaction characterised by nausea, vomiting, and ocasionally diarrhea. If that individual continues to smoke, he gradually develops a tolerance to the drug so that acute toxic effects are not noticed. Nevertheless, nicotine is still having a marked effect upon the body of that individual. First, it produces an irritation of the mucus membranes.

Some years ago cigarette companies began to advertise that their cigarettes were manufactured in such a manner as to prevent irritation of the nose, throat, and accessory organs of the smokers. The United States Federal Trade Commission through a Federal Court injunction forced them to discontinue this type of advertising, saying

"in truth and in fact the smoke from the cigarettes is an irritant to the mucus membranes of the nose, throat, the eustachian tube, sinuses, larynges, and trachea." They further declared that all popular brands of cigarettes are very similar and that there is no significant difference in their nicotine acid or throat irritant content. So the cigarette companies were finally reduced to claiming that their product was milder. They cannot claim that there is no harm, so each has resorted to the ridiculous claim that their cigarette is "less harmful."

Secondly, nicotine produces a rather marked vaso spasm of the peripheral arteries. This decreases the circulation of the oxygen bearing blood. Thus, impaired, you may have gangrene because of this lack. Amputation of toes, feet or legs, or less commonly the fingers and hands has taken place in this dramatic and tragic disease known as "Buergers Disease." It occurs in young men usually, and almost 100 per cent. of them are smokers. Dr. Tanner quotes the case of a man in a Chicago hospital who had lost both hands and part of both legs, and was unable to hold a cigarette, yet as long as he could get someone to light one and put one in his mouth, he would smoke it. Here the tobacco habit had become so strongly fixed that it had become a greater force than the desire for self-preservation.

Third, the British Medical Association and the American Medical Association recently declared that there seems to be direct evidence that smoking cigarettes causes heart damage, especially coronary disease. It has long been suggested that heart disease patients should imitate athletes and practice total abstinence. A study done by the American Cancer Society and the British Medical Society has uncovered strong evidence in support of an idea which for some years has been gaining strength that there is a relationship between smoking cigarettes and cancer, particularly cancer of the lung. In 1950, Dr. Everett A. Graham caused a sensation by announcing that cigarette tars when painted on the skin of one strain of mice had produced a high incidence of cancer which seemed to bear out what many investigators had suspected that there is in tobacco a carcinogenic-producing factor. Fifteen studies have all been positive in this connection. The rate now is 400 per cent. higher in smokers than in non-smokers.

Dr. Alton Ochsner recently said that some people maintain these figures don't mean anything. What do they want for proof? If we had one-tenth the evidence that a bridge was unsafe for traffic as we have the evidence that cigarette smoking causes lung cancer, the bridge would be closed and it would remain closed until we were certain it was safe. But tax revenues totalling more than 2½ billion dollars a year kept the United States Federal Government from cracking down. Dr. Tanner further states, "As far as filters are concerned, I am certain that none of the present filters do any good." However, the cigarette manufacturers are not interested in health—only in selling cigarettes, As I have so often said, "What they say in their advertising is that 'our product will kill you, but not as soon as the other guy's."

Linus Pauling, the atomic expert, has estimated that every cigarette shortens a person's life expectancy by 14.4 minutes based on I.B.M. computer statistics.

President Alvin R. Dyer tells the story about the amnesic smoker: This carpenter smoked five packs of cigarettes a day and felt that his body had become accustomed to it, and it would be dangerous for him to stop. He even had to get up at night to smoke. He set his alarm. One day while on construction doing a job, a board slipped off a platform and struck him on the head and caused him to be amnesic. He was taken to the hospital for six weeks. During this period, he gained twelve pounds in weight; his blood count increased, his blood pressure subsided and a number of functions that could be detected by the laboratory improved, and his appetite picked up and all seemed remarkably improved. Naturally being unable to probe into the man's memory and ask him questions about his background, they couldn't decide what was causing this. Suddenly one day the man regained his memory. He knew who he was and where his home was all in a flash. He said, "quick give me a cigarette." The nurse and doctor who were standing near by suddenly realised what had happened. They walked up to him and said, "Sir, we did not know that you smoked. For 45 days you haven't taken a cigarette. Your body has been improving. All functions have shown marked improvement. We did not know what to ascribe it to." It was then that he related the story of his heavy tobacco consumption and suddenly began to realise that it wasn't as necessary to his health as he thought it was.

Lately, we have begun to find out that tobacco-smoking mothers have a greater loss of their children from spontaneous abortions than non-smoking mothers. It is strictly an invitation for trouble for a surgeon to operate on a man who is a heavy smoker for an abdonimal or chest surgery.

QUESTION: Why should only wheat be for man?

ANSWER: The Lord has said that the other grains are for man, but especially wheat.

This means that wheat contains a balanced nutritional element which is just right for man, but not the way we usually use it in its refined, half-complete form, watered down with phosgene, which is a poison gas designed to bleach the flour; but 100 per cent. whole wheat is a beautiful, nutritional, complete item which in and of itself, has remarkable promise to supply nearly all of the necessary requirements of man's nutrition in terms of fat, carbohydrate, protein, and important minerals and vitamins. Other grains are supposed to be used for other animals, particularly because they supply the predominant necessary requirements. This doesn't mean that we can't eat corn flakes or rice krispies, or any

/continued on page 140

From Scotland to the West Country...

The majority of Churches built by the Community in the last two years from Scotland to the West Country and including N. Ireland are clad in facing bricks supplied by E. H. Smith (London) Ltd.
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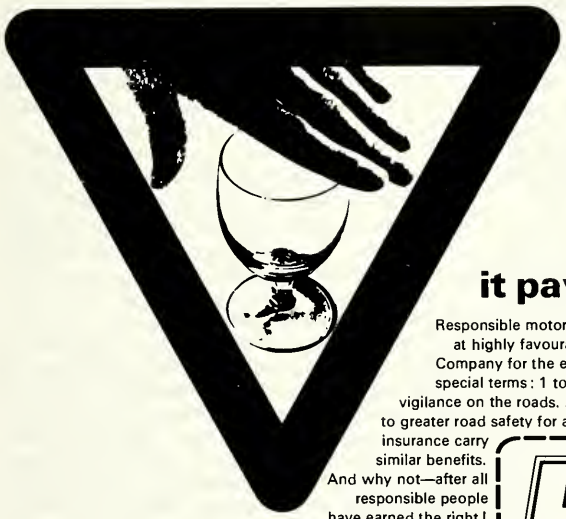

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Gerald Bell.

Dean Wilson.

THE British Mission have reason to be proud of two of their young Priesthood holders—Gerald John Bell, of Lowestoft, Suffolk, and Dean Thomas Wilson, of Norwich.

Both of these boys are Priests in the Aaronic Priesthood, and both of them have 100 per cent. records of attendance at their meetings.

On the front cover of this month's issue of the "Millennial Star" we have featured Gerald Bell. This year Gerald will be receiving his 7th successive individual award. Gerald was five years old when his parents joined the Church in 1952. He was baptised by his father three years later. Brother Bell, Senior, is now 1st Counsellor in the Norwich District Presidency, and Sister Bell is secretary to the British Mission MIA Board.

From the time that Gerald's parents first accepted the gospel until the present day—almost 14 years—Gerald has an almost unbroken record of attendance (with a few exceptions due to illness), and by this we mean 100 per cent. attendance at Primary, MIA, Priesthood, Sunday School and Sacrament meetings. He holds all 100 per cent. Aaronic Priesthood Awards since receiving the Priesthood, and this year he will be receiving his Duty to God Award.

When the Bells first joined the Church they lived in Gorleston and Gerald had to travel 8 miles by bus to the nearest branch in Lowestoft. The family later moved into Lowestoft and then Gerald would call on other Priesthood boys to encourage them to attend the 9 o'clock Priesthood meetings.

...cycles 11 miles to Church and he's never missed

Gerald now lives in Haddiscoe, eleven miles from Lowestoft on the edge of the Norfolk Marshes. He has lived there for about 18 months and as there are no trains or buses early Sunday mornings Gerald cycles the 11 miles each Sunday—and he has never missed a meeting, sometimes cycling through snow blizzards and rainstorms. Usually he is early to Church.

Outide the Church, Gerald is an active member of the St. John Ambulance Brigade, of which his mother is a Divisional Officer. He works as a salesman in a Lowestoft Department Store.

Brother Ronald S. Coleby, his Branch President, writes of him, "He is a great asset to us in the Branch. We know we can depend on Gerald to be there every Sunday and that the Sacrament will be properly prepared and later cleared in the correct manner and attitude. At present he is serving as the YMMIA secretary and Aaronic Priesthood General Secretary."

Of his membership in the Church of Jesus Christ, Gerald Bell says, "My testimony is the most precious and dear thing that I hold. I know without a shadow of doubt that this Church, the Church of Jesus Christ of Latter-day Saints, is true. I know with a deep conviction that Joseph Smith is a true Prophet of the living God.

"I would like to thank my Heavenly Father for my parents who brought me up in the Church, who put me on the right path—the straight and narrow path that will lead back to my Father in Heaven. I would like to thank my parents for everything they have given to me—their love and kindness, their guidance in the Church and in my daily life.

"My greatest desire is to hold the Melchizedek Priesthood like my father, so that I can have everything that a good Latter-day Saint can have."

The same can be said of Dean Thomas Wilson.

Dean has always been a Latter-day Saint. By that we mean that he was born into the Church of "goodly parents" who have served the Church of Jesus Christ of Latter-day Saints for many years.

He has passed through each stage of progression in the Priesthood from Deacon to Priest, qualifying for the Aaronic Priesthood Award in each of the past five years.

Brother Kenneth Warren, the Norwich Branch President, writes of him, "It is most unusual to find him in any mood other than his good humoured nature. He is always alert and ready to accept any assignment. He seems to find an interest in almost all the activities that take place in the Branch.

"The Norwich Branch is fortunate indeed to have such a fine young man in their midst, and I have no doubt that within a few years Dean will become just as fine a member of the Melchizedek Priesthood as he is today of the Aaronic Priesthood."

News from the Stakes & Missions

THE following letter was sent by President David B. Haight, of the Scottish Mission, to President David O. McKay:

Dear President McKay,

You would have been thrilled last evening if you could have attended the first meeting held in our new Airdrie Chapel.

We understand you taught a Sunday School class in the little Airdrie Branch while you were in Scotland on your mission. Airdrie is not far from Stirling (about halfway between Glasgow and Edinburgh).

A Sister Graham from Derby, England, attended the meeting. Her father was the Airdrie Branch President for many, many years and he remembers you. She related how this little branch was held together during the war—it had only three members.

Last evening 500 members and investigators nearly filled this new chapel. All the branch leaders and officers are local members. There are no branch positions being occupied by any proselyting missionary.

As the meeting progressed, I thought of how the Church had progressed and brought joy and happiness into the hearts of so many people since the days when you walked the unfriendly streets. The members are so proud of your having been associated with their branch, knowing you helped it in its beginnings.

The Saints in Scotland join me in sending our love, wishes, and warmest greetings to you.

In a covering letter sent to the "Millennial Star" with a copy of his letter to President McKay, President Haight writes:

By the end of this month we will have opened 14 newly constructed chapels: Aberdeen, Airdrie, Ayr, Drumchapel, Dumbarton, Dumfries, Dundee (2), Edinburgh, Hamilton, Johnstone, Kilmarnock, Kirkcaldy and Paisley. Another chapel in Greenock, on the west coast of Scotland, will be completed soon.

Joan Farbus—"Ulster Hostess, 1966."

That letter to President McKay was dated February 7, 1966.

The following Sunday, February 13, more than 500 members of the Church in Edinburgh attended the opening services in their own new chapel. The services were presided over by President Haight, and were conducted by President Alexander Clark, of the Edinburgh District, and President James Thompson, of the Edinburgh Branch.

One hundred and twenty-six years ago Missionary labours were begun in Edinburgh by Elder Orson Pratt. In fact just outside Edinburgh is a rugged hill known by the local people as Arthur's Seat, but called by the members of the Church, Pratt's Hill. It was on Pratt's Hill that Elder Pratt pleaded with the Lord to give him 200 baptisms. Many more than that number was the answer to his prayer.

As each chapel in Scotland has been completed, a public "open house" has been held for two days, during which people have toured through the buildings by the thousands, seeing displays put on by the auxiliaries and having the Church Building programme explained to them.

The highlight of each of these days, however, has been the showing of the film from the New York World's Fair, "Man's Search for Happiness," which was presented hourly.

At the opening of one of the Scottish chapels, the Lord Provost of the City ... while listening to an explanation of the display showing the

Temples throughout the world and the reason for Temple work ... remarked to the missionary in charge, "I believe the work you are doing is true."

THE ULSTER HOSTESS, 1966

SISTER JOAN FARBUS of the Irish Mission recently won a national competition to find the Ulster Hostess for 1966. The contest is run by the British Farm Produce Council and the Irish Television. The test consisted of preparing a meal for a transatlantic visitor using only Ulster produce.

Sister Farbus has been hostess to many American missionaries, and was well qualified to enter.

It was a joy—and a boost—to all the local Saints when she was presented with the winner's sash on television after serving the judges with apples stuffed with spicy pork, cole slaw, cottage cheese, stuffed eggs and potato salad. The sweet was a marshmallow meringue with whipped cream and raspberries (a number of missionaries now at the BYU will remember this dish).

Sister Farbus and her husband joined the church in 1956. They have three children, Simone (8), Julian (3) and Louise (18 months). She has held many positions, including teacher in Primary, Sunday School, Relief Society and MIA. At the time of the Singing Mothers' tour of Great Britain she was the District Relief Society President and arranged their Irish reception. At present she presides over the Belfast MIA.

Outside the Church, Sister Farbus runs a unique cooking organisation called "Cooks Anonymous." With five other Relief Society sisters she travels the province cooking for private

Three pictures from the Irish Mission's MIA Training Course. Top: A Folk Dancing instruction period in session. Centre: Brother Tom Hezeltine opening one session of the course discussion periods. Bottom: Two of the guests at the Training Course ... President Roland L. Jaussi (left), Irish Mission President, and President Robert Devenney.

The cast and (left) a scene from the musical show "The Boyfriend," which members of the Romford Ward in the London Stake presented in their new chapel recently. So successful was the production, that they have been invited by the London Stake Presidency to present it again for general stake members in the Hyde Park Chapel.

parties — anything from an Indian buffet to a Lord Mayor's banquet. The organisation refuses to accept any bookings that would interfere with their Church work.

ROUND AND ABOUT

ONE of the proselyting missionaries in the Northampton Branch, Elder Mendenhall from Idaho, has taken on a task that may have resounding results in Northampton for many years to come . . . he is teaching several of the branch members to play the organ in the new chapel.

* * *

President and Sister Joy F. Dunyon, the Central British Mission President and his wife, were among the hundred guests who filled the Northampton Chapel to help Brother and Sister Allen

celebrate at their Silver Wedding Ball. A dinner and entertainments were part of the social evening.

* * *

The Church of Jesus Christ of Latter-day Saints in Northampton has been asked, along with other religious groups in the town, to act as a receiving base for clothing and other articles being collected for the World Refugee Fund for the Aged. Naturally, the Branch members welcomed this opportunity of helping others outside the Church.

* * *

The Glemm Council (Gleaner/Laurel-Ensign/M-Men Council) of the London Stake held their Glemm Day in February and filled the day with three exciting events.

The day began with a few hours hard work on the South London building site. In the afternoon the Glemms expended even more energy trying to keep upright at the Silver Blades Ice Rink in Streatham.

The highlight of the day, however, was a dinner held in the Lecture Room of the Hyde Park Chapel. The menu was rather unusual, but none of the food was left. In the evening the young people joined other members of the London Stake at a Valentine's Day Ball, which was put on by the Hyde Park Ward.

The Glemm Council has been operating in the London Stake for about a year, during which time they have provided some outstanding entertainment for the youth of the Stake. Among its successes last year were the Rose Prom, a Tramps' Ball and Barbecue, a day trip to Windsor Castle and an organised Guy Fawkes Night.

STAKE MUSIC FESTIVAL

LONDON'S Hyde Park Chapel Cultural Hall was packed to the doors with enthusiastic young members of the various Stake MIAs for the Young Artist's Music Festival on Saturday, February 26.

What was most encouraging was the fact that more than 20 groups of artistes took part in the programme, and the quality of the music presented ranged from classical duets to modern popular music, from a German "round" to Indonesian and Japanese folk songs, from home-produced folk music to "songs from the shows."

Each of the artistes in the two-and-a-half-hour programme was greeted with loud applause, but none so loudly as Elder Brown, who sang with the St. Albans Vocal Group and then sang three solos.

The Music Festival fell on the 5th birthday of the London Stake—which had earlier that day been commemorated with a Temple outing — and the surprise of the evening was a slice of birthday cake for every person in the hall.

Top branch

AT the beginning of this year, the Editor of the "Millennial Star" issued a challenge to all of the "Star" agents throughout the British Isles. They were challenged to DOUBLE the sales of single copies of the "Star" in their Wards and Branches WITHOUT TAKING AWAY ANY OF THE USUAL YEARLY AND HALF-YEARLY SUBSCRIBERS.

It was suggested to them that this challenge would last for three months; at the end of which time the agent who had increased his sales by the greatest amount WOULD BE AWARDED A SET OF BOOKS FOR HIS WARD OR BRANCH LIBRARY.

For the months from January to March, the winning agent is R. Turver, of the York Branch. Over the period of these first three months of 1966, President Turver increased his order from an original 18 copies to 39 COPIES A MONTH.

This month we have posted to President Turver a complete set of "Doctrines of Salvation" (3 volumes), by President Joseph Fielding Smith.

THIS CHALLENGE IS NOW OPEN AGAIN FOR THE MONTHS OF APRIL, MAY AND JUNE. The Ward or Branch which shows the greatest increase in sales over the March order by the end of June will receive an award for their Library.

GOLD MEDALLIST

THERE is a saying that you can't keep a good man down. Sister Bernice West, of the South-West British Mission, has proved that this is no male prerogative.

In private life, Sister Bernice runs a thriving Ladies' Hairdressing Salon. At a recent 14-day professional manicure course organised by the makers of "Revlon," Sister Bernice was one of nine girls selected from the profession to attend.

At the end of the course she was awarded 1st place, with a rating of "Excellent," and the judge remarked that he had awarded her 100 per cent. extra rating for "going the extra mile."

In addition to this, Sister Bernice was awarded a special Gold Medal—only one of three ever awarded by "Revlon." Her marks were 900 out of a possible 900.

Of the other eight girls—6 failed, 1 was rated "Good" and 1 rated "Fair."

Sister Bernice is president of the South-West British Mission MIA Board, and is a member of the West European MIA Board.

GENEALOGY

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The Church and You and the Priesthood

No man can assume the right to speak in the name of the Lord. In plain, unmistakable terms the Church declares that 'a man must be

CALLED

of God, by prophecy, and by the laying on of hands, by those who are in authority'

by PRESIDENT DAVID O. McKAY

THE question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom.

In plain unmistakable terms the Church declares that "a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." (Fifth Article of Faith.)

In this declaration the Church but reiterates the words of one who bore Christ's authority in the Meridian of Time, and who, in writing upon this very question, said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

Herein lies one secret of the strength of this great latter-day work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ himself, the author of our eternal salvation.

If one man could assume the right to speak in the name of the Lord, other men would have the same privilege. These many men, all presuming to say, "Thus saith the Lord," yet not seeing "eye to eye" on important elements of God's kingdom, the inevitable result would be confusion, and sincere men and women would be driven from, not attracted to Christ's Church, yet eventually would be made to suffer for not having obeyed the principles of life and salvation.

Yet the real cause of their failure to accept these eternal principles would be the fact that unauthorised men arrogated to themselves the right to officiate in things pertaining to God.

Herein lies the explanation of the discordant condition existing among jarring creeds in the so-called Christian world today. Men who have no right so to do are officiating in the name of Christ. The result, of course, is confusion. Whatever else may be said of the Prophet Joseph Smith, the strength of his position in regard to divine authority must be recognised.

The manner of restoring the priesthood in 1829 is strikingly in keeping with Christ's recognition of authority in the early Church. When, for example, the stricken Paul cried, "Lord, what wilt thou have me do?" the Saviour, although he could have easily told him what to do, recognised the authority he had given to man by saying, "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.)

In the city of Damascus was one Ananias, who had been commissioned to act in the name of Christ, and from him was Paul directed to receive instruction and guidance.

So it was when Christ appeared to the Prophet Joseph. He did not confer authority direct but recognised John the Baptist, by whose authority Jesus himself had been baptised, and in the case of the Melchizedek Priesthood, Peter, James and John, unto whom he had given authority when he established his Church at Jerusalem.

Thus men were made priests by him who alone has the right to say who shall officiate in his name. Literally, a "priest" is a mediator between God and man, and "priesthood" is power and authority to administer in the name of the Lord.

THERE IS NO MORE JUSTIFICATION IN A MAN ARROGATING TO HIMSELF THIS AUTHORITY THAN IN HIS PRESUMING TO TAKE UPON HIMSELF THE RIGHT TO REPRESENT, AT A FOREIGN COURT, THE BRITISH GOVERNMENT. Every document such a one would sign in the name of the monarch, Parliament would repudiate as a forgery and would take steps immediately to have the usurper properly punished.

YET IN THE MATTERS PERTAINING TO THE ETERNAL LIFE AND HAPPINESS OF THE HUMAN FAMILY, MEN USURP THE OFFICE OF PRIEST AND MISLEAD WITH IMPUNITY MILLIONS OF INNOCENT PEOPLE.

If the world could but realise the full significance of the angel John's coming again to earth on May 15, 1829, multitudes who are praying for the kingdom of God to be established among men would gratefully join in the commemoration of that heavenly manifestation. Their souls would respond to the ecstatic joy that Oliver Cowdery expresses

in his description of that event, as follows ...

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant,' dispelled all fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; the uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!"

(Reprinted from the "Millennial Star" 1923.)

Authority of God

The Priesthood is the authority of God in heaven to the sons of man to administer in any of the ordinances of His house. There never was a man and never will be a man, in this or any other age of the world, who has power and authority to administer in one of the ordinances of the House of God, unless he is called of God ... unless he has the Holy Priesthood and is administered to by those holding that authority.

President Wilford Woodruff.

Only legitimate power

What is the Priesthood? It is the rule and government of God, whether on earth or in the heaven; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His Kingdom. When every wrong thing shall be put right and all usurpers shall be put down, when He whose right it is to reign shall take dominion, then nothing but the Priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

President John Taylor.

Our conduct in our homes determines our worthiness to hold the Priesthood. Almost any man can make a good showing when on parade, before the public, but one's

INTEGRITY

is tested when 'off-duty'. Let us honour the Priesthood in our homes

by PRESIDENT HUGH B. BROWN

I SHOULD like to make a few observations on the responsibility of all whom God has honoured by permitting them to act for Him.

There is need for courage and constancy in the midst of perilous and ominous world conditions. As I read of the Prophet Joseph Smith in Liberty Jail, I am inspired by the courage and faith which enabled him to carry on in spite of persistent and bitter persecution throughout his lifetime. When in Liberty Jail, where he spent many months, in 1839, he felt that he had suffered about all that mortal man could endure. In an inspired appeal he prayed:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

"Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them?" (D. & C. 121:1-3.)

And the Lord answered, with the understanding born of

experience:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D. & C. 121: 7-8.)

In the 121st Section of the Doctrine and Covenants we have one of the most beautiful of all revelations:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D. & C. 121:34-37.)

Brethren of the priesthood, let us never exercise unrighteous dominion. Let us honour the priesthood in our own homes, in our attitudes towards our wives and children, for there as elsewhere "when the Spirit is withdrawn, Amen to the priesthood or the authority of that man." The Spirit will not always strive with man but we should always strive to retain His Spirit in our homes, in our business, in all that we undertake to do.

We must cleanse and purify our bodies and souls, and try to be worthy to be called sons of God and to hold the Holy Priesthood. I read on:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Let thy bowels also be full of charity towards all men and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever." (D. & C. 121:41, 42, 45, 46.)

I never tire of reading or hearing this scripture because it is the direct word of the Lord to the men who hold the priesthood, telling us how to honour it, how to officiate under it, warning all against unrighteous dominion.

I should like to say to the father that our conduct in our homes determines in large measure our worthiness to hold and exercise the priesthood, which is the power of God delegated to man. Almost any man can make a good showing when on parade, before the public, but one's integrity is tested when "off duty." The real man is seen and known in the comparative solitude of the home. An office or title will not erase a fault nor guarantee a virtue.

True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in the dreaming,
Of great things to do by and by.

Whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so Kingly as kindness,
And nothing so Royal as truth.

Let us never ...

" ... undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness ... " (D. & C. 121:37.)

The late President Joseph F. Smith wrote, "There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood, but all offices in the Church derive their power, their virtue, their authority, from the priesthood. The President of the Church carries on as Priesident by virtue of his priesthood."

And now to you brethren who preside in the Church, I should like to say a word—presidents of stakes, presidents of missions, bishops of wards, all who preside in any capacity—we urge you to recognise and use your counsellors. You will notice through all the organisation of the Church our Father in Heaven has provided that each presiding officer shall have two counsellors. We regret that occasionally we hear of a stake president, a mission president, a bishop or some presiding officer, who arrogates to himself the honours which belong to the office he holds, who presides in a "one man" dictatorial way, forgetting his counsellors, neglecting to counsel with them, and thereby assuming all the honours of the presidency or bishopric and taking upon himself all the responsibility for decisions in which his counsellors should share

There is wisdom and safety in counsel. Honour those with whom and over whom you preside. That we honour the priesthood and the office in it applies not only to our attitude toward those who preside over us but toward those over whom and with whom we preside.

Let us preside with kindness, consideration, and love.

THE AUTHOR

Elder Hugh B. Brown is a member of the First Presidency of the Church of Jesus Christ.

Let a man prove himself before God and his fellowman, and he will be called to a greater service - indeed there is no greater

SERVICE

than the Priesthood, for the Priesthood is greater than any office in the Church

by RALPH MOUNT

CONVERSION is the occasion when the influence of the Holy Spirit moves a receptive heart to respond to its guidance; when the conscience of man, quickened by that same spirit, is compelled to recognise his position with respect to truth, accept it, and apply it to his life.

What effect does this have on the individual. It demands an alteration in his personal behaviour; it becomes possible for him, through introspection and reflection on the pattern of his own behaviour, over the past years of his life, to see "himself" as others do, and at this particular moment in his life, "as God does."

However self critical he is, he will still be tempted to cling to his old ideas, and way of life. Habits formed over the years are hard to break. Courage born of conviction provides that breaking point, and a new ideal is created.

He now sees himself as "God wants him to be" and accordingly seeks baptism into His church. He receives the Gift of the Holy Ghost, the means by which all inspiration and knowledge are received. This is his "spiritual birthday," the dawn of the day of his salvation From henceforth, if he remains faithful, he walks "in the light."

Now let this man prove himself before God and his fellowmen and very soon the opportunity of even greater responsibilities and blessings will be his. He will be called to a greater service yet—indeed there is no greater service than the Priesthood. The Priesthood is greater than any other office he will ever hold. It is an Eternal calling in an Eternal church, beside which all other offices—though part of and associated with it—are of temporary nature only.

The Gospel of Jesus Christ is the finest 'self help" service there is, and the only way by which ultimate perfection in all things may be obtained. It is God's perfect plan for our perfection; indeed every thing that God has created, is perfect! To follow this plan faithfully is to achieve ultimate perfection.

Through the Priesthood he learns how to know God and as a result, how to please Him.

The Gospel of Jesus Christ is the power of God unto salvation—and the part of the Gospel related to power is in the Priesthood. The Priesthood power of God delegated to man, to act in His name, the right to receive revelation from Him, for his own welfare, his home and family and the various callings he may have in the church.

...**"No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator!** (History of the Church Vol. I, p. 338.)

Without the Priesthood there is no revelation, without revelation there is no authorised church of God.

Upon the shoulders of the Priesthood holder, then, rests this responsibility, that he, in effect, is the church. Through him the work of God must be done, it is the right and privilege of the Priesthood to take the lead in all the spiritual affairs of the church. God cannot come personally to the earth to do His work, the earth would be consumed at His presence. His work must be done by those to whom He has delegated His authority.

How should the priesthood holder look upon his priesthood. The Gospel of Jesus Christ possesses all "revealed truth," and this is his to obtain by prayerful study, and by full participation in the programme of the church. Truth is the rock foundation of every great character. It is the means by which the Priesthood holder may one day stand among the "noble and great ones." Its effect on the life of the individual cannot be over-estimated; it will endure forever and his own power to endure rests upon the knowledge he has of it. No man can be saved in ignorance. A knowledge of the Gospel of Jesus Christ is the "power" unto salvation, but it only comes into effect in his life, when it becomes HIS LIFE

He is instructed by the Lord to seek wisdom.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.)

In his home the Priesthood holder must be prepared to take the lead in all spiritual matters; this is his responsibility, and one that he cannot disregard—without incurring

greater responsibilities later. He is the presiding authority in the home and should exercise this authority in rightousness, thus setting his own house in order. Then the Spirit of God will be present, and evil will find no place therein.

It is his duty to bring up his children in rightousness; they are his potential converts. Home to the Priesthood holder and his wife should be regarded as a mission field, where is wife is his companion and help-mate.

Within the home she has her rights and privileges also, by delegation from him. There she should take every opportunity to develop the leadership abilities that she will require for future service in the church.

The Priesthood holder must accept the fact that life is purposely a trial, a testing ground, a conflict for the spiritual survival of the family unit. In this matter the injunction of the Lord is clear, "Watch and pray lest ye enter into temptation." He should realise, as I am sure most members of the Priesthood do, that if the "evil one" can divide the homes of the Saints, he can divide the Wards and the Stakes; that nothing is defeated from without, but only from within.

Fasting and prayer, faith and testimony, reverence and respect, all are nurtured and developed within the home. These are the assets of success. No parent can pass on to his children a greater blessing than that of a well ordered life. The potential for leadership in the spiritual affairs of God's Kingdom begin in the home. If a man is a good father, a good husband, he will make a good leader.

If he holds the Melchizedek Priesthood, he should be WILLING AND ANXIOUS to take his wife and family to the Temple and be sealed to them for time and eternity.

Then it is his duty to seek out his kindred dead and have the work done for them through the various services that are at his disposal with respect to Genealogical work.

In the Ward, he has responsibilities also—and may I emphasise that the greater the responsibilities he accepts and lives up to, the greater will the blessing he will receive. The Lord cannot deny blessings that are merited in rightousness.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.)

His greatest responsibility however is in supporting the Bishop. If there is any person in the church who needs support and encouragement it is the Bishop of the Ward.

Associated with his Ward duties is his position as a Home Teacher. This gives ample opportunity for Priesthood service, and its predominating purpose is the prevention of inactivity—as well as apply the cure for it. If this fact is accepted and his duties in this respect carried out faithfully, it will become an increasingly popular calling. If we can prevent the rust and corrosion of inactivity among our fellow brethren and sisters, we shall really be fulfilling the requirements of the first two great commandments —and upon these two hang all the law and the Prophets, and I am personally convinced that more blessings come through living up to their requirements than any other.

By virtue of his Priesthood, every male member of the church is a missionary. First where he stands, he is a walking, talking, living example of what the gospel can do for all who accept its truths and abide by them. There is no greater proselyting force than personal example. To quote the words of our Prophet: "We may preach, we may write and publish books; but the most effective way of preaching the Gospel to the peoples of the world is by example."

The purpose of the Gospel is to make wicked men, good men, and good men, even better! The Priesthood gives to men the right to save souls, and the authority also. But only knowing the Gospel and living it gives to him the ability to do so.

Every member of the Priesthood is a link, a vital link, in the chain that shall one day bind evil for a thousand years.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." (Revelation 20: 1-2.)

The importance of this particular revelation from John should be fully understood by every member of the Priesthood, for they are the links in this chain. In the unity of the Priesthood lies its greatest individual and collective power. A chain is no stronger than its weakest link.

On the line of authority held by every member of the Priesthood are the names of many of the "noble and great ones" who have gone before us Some of them still dwell with us to encourage us by their outstanding leadership, and personal example. Every one of them had, and has, divine ideals, this makes it a line of inspiration also and with such incentive we cannot fail.

Heading this line of authority is the one and only name by which man can be saved and exulted, our Lord and Saviour, Jesus Christ.

THE AUTHOR

Elder Ralph Mount has been a member of the Church all his life. He has served in many positions in the Church, and is currently a member of the London Stake High Council.

The last elder

It it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood, except an elder, that elder, by the inspiration of the Spirit of God and by the direction of the Almighty could proceed, to organise the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.

President Joseph F. Smith.

Son, many wonderful things can come to those who live clean lives and receive the Priesthood. It is a great honour- indeed, a greater

HONOUR

than to be awarded a medal or gain a prize at school

by DEREK A. CUTHBERT

"YOU'RE a good navigator, David."

I put my arm round the shoulders of my seven and a half year old son and gave him a hug of appreciation as we pulled up in front of the St. Alban's Chapel, where I had a Sabbath Day assignment. We had travelled from our home in south London, and whenever opportunities such as this presented themselves I let David navigate and tell us the turns to take and the road to follow.

Apart from making him keen to look for landmarks and remember routes, it strengthened the bond between us ... and helped me to do a spot of navigating, too, along the road of life—David's life.

We talked a lot as we drove, about the countryside, school, food, but especially about the Gospel. With baptism only a signpost away, and the Aaronic Priesthood only a little further on, I felt the great responsibility and privilege I had of making straight the path that would lead our son safely and preparedly to these momentous occasions in his life.

"Ever heard about the nine steps, Dave?" I asked him one day as we sped along a country road. "No, Dad," he grinned, "but it looks as though I soon shall." How right he was, for we spent the rest of that journey, and many other journeys too, talking about the nine steps.

"The first step, son, is Faith, like David in the Bible had when he fought Goliath, and Daniel when he was cast into the den of lions, and like the boy Joseph had when he knelt to pray in the grove. Someone who has faith in Jesus loves Him, wants to be like Him, and do the things He did.

"The second step is Repentance, because when we know what is right we have to stop doing the things that we shouldn't do and show that we are really sorry for them. Then we are ready for the third step which is called Baptism."

David's eyes lit up. "I'm eight in June, Dad, then I can be baptised and I'll be on the third step."

"Only if you've climbed up the first two, Dave," I replied, but I knew he would make it if we helped him and guided him. He was eager to learn, but we had to be eager to teach.

We talked about the fourth step, but I guess it was a little harder for him to visualise the Holy Ghost and what he could do for him after he was baptised. That would come; he would get the same burning in his breast as his parents had experienced when they embraced the Gospel. How grateful we were to be able to raise our boy in the Church, and when the time came, to exerise our patriarchal right to baptise and confirm him.

"What about the next steps, Dad? You've only told me the first four and I'm there now."

Yes, he was there now, but where would he be at eighteen, at twenty-eight, at .. "What about the next steps, Dad? I'm eight now." My reverie ended abruptly as the question came again. Now we were sitting together on the beach, throwing stones in the sea, resting after a hectic race along the sand. How treasured are these teaching moments that strengthen the bonds of understanding between father and son.

"The fifth step, Dave, is marked Deacon, and that means holding the Aaronic Priesthood, and helping the Bishop, and having the authority and the right to do the Lord's work. You remember when Jesus went with his parents to the Temple in Jerusalem when he was twelve. They lost him, didn't they, and after much searching they found him conversing with the elders in the Temple. 'Wist ye not that I must be about my father's business,' he asked them.

"Yes, the Lord has a great work to do here on earth, the business of setting up His Kingdom, but He can only do this with the help of those who are willing and worthy to help. These are the ones to whom the Lord entrusts His Priesthood. What a great privilege and blessings it is to be able to serve the Lord and prepare the way for Him to come again in all His glory."

Was I going too fast? I thought.

No, the next four years would slip away and he'd be "there" again. I realised that a lot of what I was saying would bounce off rather than penetrate, but David's Sunday

School teachers would help, and so would his Primary teacher, and those wonderful Home Evening programmes we enjoy so much. It would all fit in ... and so would the sixth, seventh and eighth steps, as we went on to talk about Teacher, Priest and Elder, the offices through which he would progress in the Priesthood.

"It sounds exciting, Dad, to think that I shall be able to hold the same Priesthood that the people in the Bible had. Shall I have wonderful things happen to me like they did?"

"That's a very good question, Dave, but to answer it I would like to ask you some questions.

"Don't you think it is wonderful that when the Deacons pass the Sacrament on Sundays that they are doing the very thing that the Saviour did at the Last Supper?

"And when the Home Teachers come round, isn't it wonderful to think that they are helping the Lord to watch over His Church, just as the Apostle Paul in the Bible said they should?

"And how about when you were baptisted; remember it had to be someone holding the Priesthood who baptised you, just like John the Baptist who baptised Jesus.

"And when you were sick and asked to be administered to; it was through the laying on of hands by the elders holding the Priesthood that you were made well.

"Yes, all these wonderful things, and many more, come to those who live clean lives and receive the Priesthood. It is indeed a great honour to hold the Priesthood, a greater honour than to be awarded a medal or gain a prize at school. We are all sons of God and He is happy when He sees His sons preparing for the Priesthood as you are doing."

"How am I going to remember all the steps, Dad?"

"Write them down, son, on a card, and put it in your top pocket. Just have a peek at it occasionally, and if you can't understand the speaker in a Sacrament meeting, just set to learning the nine steps.

"I'll soon know them," he assured me.

And he did, and the ninth step too, which was marked Temple. And what fine discussions we have had on each of the steps as his understanding has increased. Pointing out the various times in the meetings when the Priesthood was exercised helped to illustrate and exemplify the things we talked about. Another effective means was to take stories from the Bible and the Book of Mormon to show how the Priesthood operated in the lives of those people. Then there are the thrilling pioneer stories of faith and devotion and the power of the Priesthood manifest in the lives of the early saints. David lapped them up; what boy cannot picture himself as a pioneer on the wild frontier confronted by all manner of perils.

But how many boys can face the world around them, fortified by prayer, both family prayer and private prayer, and sanctified by partaking of the sacrament worthily and justified by a desire to serve his Heavenly Father?

Only those who have been taught from early years what the Lord expects of them, and what high goals they can attain.

In three months' time David will be twelve, and how he is looking forward to having the Aaronic Priesthood conferred upon him and being ordained to the office of Deacon. No, it won't come as a shock to him, for the Priesthood is already part of his life; he has seen it in action.

Four years have come and gone in a flash, and so will the next few with their Teacher, Priest and Elder.

There's a mission ahead, too, and Temple marriage, but the seeds are already planted and will blossom in due time.

Thank you, Primary, for teaching him the Articles of Faith and the many other things he will take with him as he graduates to Mutual. Thank you, Sunday School, for maturing the seed. Thank you, Bishop, for the kindly word of encouragement and the invitation to join in Aaronic Priesthood sporting activities during the vital year. Thank you, President McKay, for inspiring the Family Home Evenings where we have helped each other to grow in the Gospel.

Thank you, Lord, for the opportunity of helping one of your children prepare to hold your Priesthood.

THE AUTHOR

Elder Derek A. Cuthbert is 1st Counsellor to President Joy F. Dunyon of the Central British Mission Presidency. Elder Cuthbert was the first president of the Leicester Stake, and became a member of the London Stake Presidency when he moved to live in south London.

Everlasting

The Priesthood is everlasting. The Saviour, Moses and Elias gave the keys to Peter, James and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

Prophet Joseph Smith.

Eternal power

Our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the eternal Priesthood. And no man on the earth, from the days of Father Adam to the present time, has ever had the power to administer in any of the ordinances of the Gospel of life and salvation only by the power of the Holy Priesthood. You will find this to be the case in the whole history of the prophets of God.

President Wilford Woodruff.

MELCHIZEDEK PRIESTHOOD

by Max A. Bryan

THE LAW OF TITHING

THE law of tithing is of ancient origin with an early account of its observance dating from the time of Abraham and Melchizedek down to the time of Christ. As Abraham was returning from a victorious battle, he was met by Melchizedek, king of Salem, and priest of the most high God, who blessed him, and to whom Abraham "gave a tenth part of all." (Heb. 7:1-2.) Jacob, made a promise with the Lord to pay a tenth of all that should come unto him: "And of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:22.)

The commandment given of the Lord to Moses for the children of Israel was very clear regarding the payment of tithing. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30-32.)

The prophet Malachi was deeply concerned with the people of his day because of their neglect of this law, and through him the Lord accused the people of having robbed Him. He promised them however, blessings beyond their ability to receive if they would keep the law. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:7-10.)

In this, the dispensation of the fullness of times, the Lord has again spoken regarding the law of tithing. The following revelation was given to the Prophet Joseph Smith in answer to prayer, July 8, 1838. "And this shall be the beginning of the tithing of my people. And after that those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be standing law unto them forever, for my holy priesthood, saith the Lord." (D. & C. 119:3-4.)

This day has been called by the Lord "a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D. & C. 64:25.)

The payment of an honest tithing should be a sacred duty to each member of the Church, and understood as a law that must be kept to have happiness in this life and eternal life hereafter. The question is sometimes asked: How should I pay my tithing? The answer is simply stated in the June 1964 issue of the "Improvement Era" for those who do not have access to other of the Church books and publications. "The paying of the tithing is a simple matter, even the weakest among us know what the tenth of a dollar is. Therefore out of every dollar we receive as a wage or increase no matter from what source, one-tenth part belongs to the Lord, taxes witheld included. The self-employed person will take an inventory of his substance, total his expenses from all sources, determine his profit, and pay one-tenth of his "intake" free from expenses to the Lord." (President Joseph Fielding Smith.)

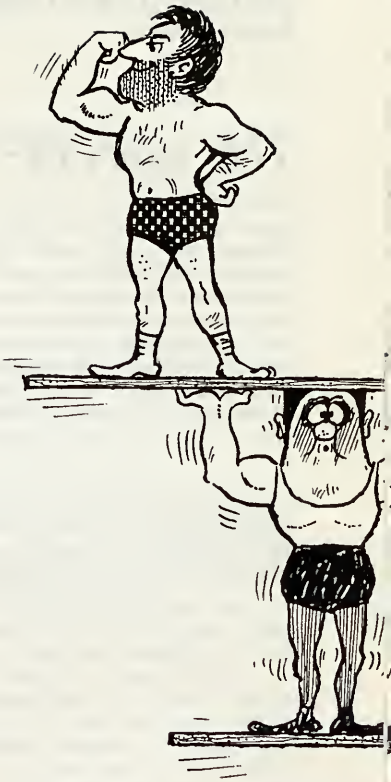
Melchizedek Priesthood Quorums have as one of their objectives: The keeping of the Church members in the way of their full duty and to help them walk uprightly before the Lord. Quorum Presidencies and Group Leaders are responsible for the spiritual and temporal well-being of all over whom they preside. They are to lead their quorum members to eternal life in the celestial kingdom. (Melchizedek Priesthood Handbook, age 19.) Therefore, in teaching the Gospel of Jesus Christ to their members, they have the sacred charge to understand and live the law of tithing, and by precept and example teach it to the quorum members and their families. The following are but a few of the benefits derived from the payment of tithing:

1. Tithing is a law of the Lord unto his people and must be observed to fully participate in the programme of the Church. Full participation is required for baptism into the Church, receiving of and advancing in the priesthood, receiving a temple recommend, and to qualify for an executive or presiding leadership position
2. Tithing is God's way of financing his Church. All members contribute according to their income and ability to pay, and share in the blessings of careing for the sick, aged, and infirm, the widows and homeless children, and in the building and maintaining of hospitals, schools, temples, and Churches.
3. Tithing is the Lord's way of blessing his people. The paying of an honest tithe is a great developer of faith and helps one to obtain a burning testimony of the truthfulness of the Gospel of Jesus Christ and the divine mission of the Prophet Joseph Smith. Spiritual power and character development can be acquired, and the love of God and fellow men increased through the observance of the law of tithing.

Always remember to: "Honour the Lord with thy substance, and with the first fruits of all thine increase.

Spreading the load

by the South London Ward Bishopric



THE old proverb tells us that "two heads are better than one." In more recent time, the Lord has designated that, in fact, three heads are the best combination for the good running of the Church, of a Stake, of Ward or Branch, or of an Auxiliary. For this reason each Bishop or Branch President has TWO counsellors to share with him in the organisation and control of auxiliaries and in the building up of the kingdom of God in their special corner of His vineyard.

Too often we hear of Bishops and Branch Presidents adopting a dictatorial attitude in their Branch; keeping all the controls in their own hands; never relinquishing any of the responsibility to their Counsellors or to the auxiliary heads which they have called.

We know from sad experience of Counsellors who have had the fire of enthusiasm dampened out by being given a task to perform only to find later that the Branch President went on to carry it out himself.

THE TRUE ART OF LEADERSHIP IS DELEGATION.

We often hear the expression used by the controllers of our electricity or gas supply, "Spreading the load." This should be the maxim of every Bishop and Branch President. NO ONE MAN IS CAPABLE OF RUNNING ALL OF THE PROGRAMMES SET UP BY THE CHURCH BY HIMSELF. HE MUST "SPREAD THE LOAD." HE MUST DELEGATE SOME OF HIS AUTHORITY TO HIS COUNSELLORS AND THE AUXILIARY HEADS.

What do we mean by delegation?

There are three basic concepts fundamental to the art. of delegation ... Authority, Responsibility, Accountability.

AUTHORITY: Each one of you, as the Branch President, has been given authority to act in the name of the Church in the Branch over which **you** are the head. While you are running your Branch efficiently the Church will not interfere. When you delegate some of that duty to your Counsellors, you delegate some of your authority ... you give your Counsellors the AUTHORITY to act on your behalf. Just as the Church would never interfere with your authority, neither should you, in turn, neutralise the authority of your Counsellors.

Imagine, for instance, what would happen to a Branch if the District Presidency were constantly changing the instructions given by a Branch President to his Branch members. In next to no time, the members would lose faith in their Branch President. Whenever he asked them to do something, they would say to themselves, "I won't do that until I find out what the District Presidency has to say about it."

Such is the lot, also, of the Counsellor, who, invested with authority by his Branch President, is never given the opportunity of carrying out a programme without having his authority undermined.

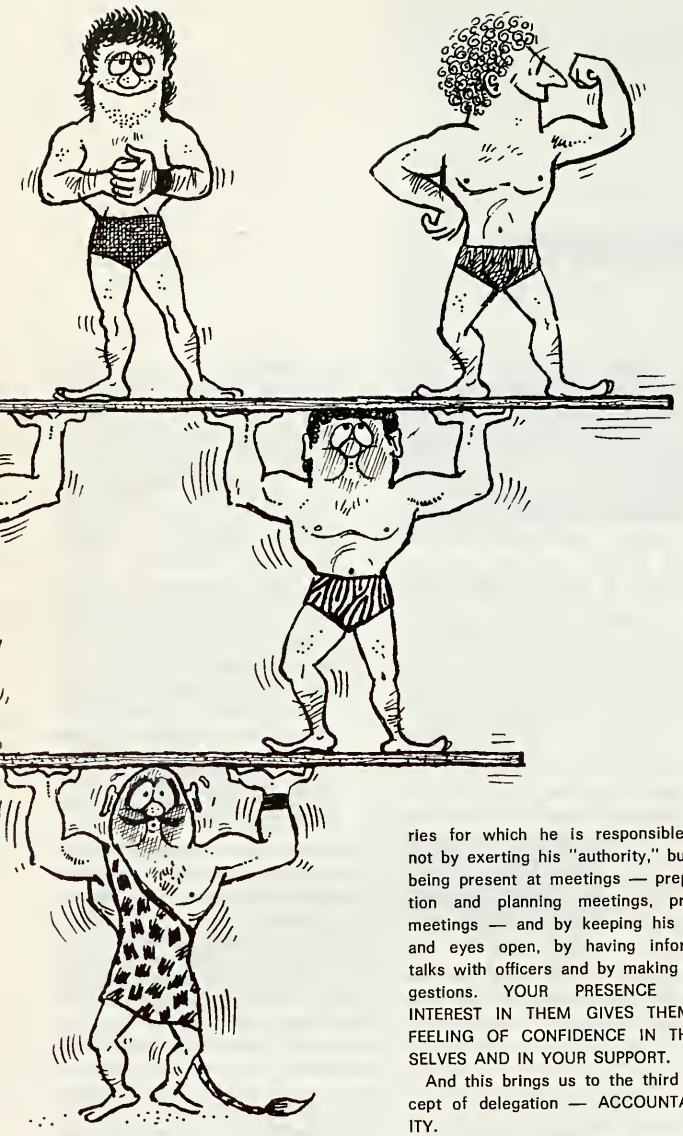
And so the first principle of delegation is NEVER, EVER UNDERMINE THE AUTHORITY OF YOUR COUNSELLORS OR THE AUXILIARY HEAD TO WHOM YOU HAVE GIVEN THE AUTHORITY TO ACT ON **YOUR** BEHALF. ...

Of course, your choice of Counsellors is important. They should be supremely reliable, otherwise your trust in them becomes misplaced.

RESPONSIBILITY: Although you give to your Counsellors the task of watching over one or other of the auxiliaries and acting on your behalf in the organisation and control of those auxillaries, this does not mean that you no longer have any responsibility for the good running of that auxiliary. You, as the Branch President, CANNOT TRANSFER COMPLETELY TO YOUR COUNSELLORS THE FULL RESPONSIBILITY FOR THE RUNNING OF AN AUXILIARY. After all, you are **fully** responsible to the Church for the good order of your Branch. In other words, if anything goes wrong "you carry the can."

BUT, and this is important, JUST BECAUSE YOU ARE FINALLY RESPONSIBLE SHOULD NOT MEAN THAT YOU GIVE **NO** RESPONSIBILITY TO YOUR COUNSELLORS. MAKE THEM **FULLY** RESPONSIBLE TO YOU.

Also a good line of communication



must always be maintained. Because authority and responsibility have been delegated, this does not mean that you have "passed the baby" and you can now forget about it. The Counsellor in the Branch Presidency should know what is going on in the auxiliaries for which he is responsible ... not by exerting his "authority," but by being present at meetings — preparation and planning meetings, prayer meetings — and by keeping his ears and eyes open, by having informed talks with officers and by making suggestions. YOUR PRESENCE AND INTEREST IN THEM GIVES THEM A FEELING OF CONFIDENCE IN THEMSELVES AND IN YOUR SUPPORT.

And this brings us to the third concept of delegation — ACCOUNTABILITY.

Accountability means that the person to whom you give authority and responsibility must answer to you for the conduct of his affairs. Thus, if you make a Counsellor responsible for an auxiliary, he is accountable to YOU for the success or failure of that auxiliary.

Now this is the THEORY of delegation. How does it work in practice? Let's go into this in detail.

As a Branch Presidency, you should adopt from the outset the attitude that you are all three "Presidents," each one fully responsible for the organisation and running of a portion of the Church programme. The Branch President assigns each of his two Counsellors specific departments of the programme as their responsibility ... one Counsellor, for instance, being placed in charge of the Sunday School and Primary (this is a good combination, since these two auxiliaries have close connections in the teaching of young children), and the other having control of the MIA, Scouts and the Branch Budget programmes.

This leaves the Branch President specifically responsible for the Relief Society (and he is the only member of the Branch priesthood who has the right to attend Relief Society meetings) and—his most important calling —the Aaronic Priesthood.

Within these specific fields, each member of the Presidency has complete control and is fully responsible for the good order of the auxiliaries. The Counsellor has the authority to effect changes in the teaching staff, the secretaries and the directors in the auxiliary for which he is responsible without necessarily having first to bring them to the notice of the Branch President.

Naturally, at any one of the weekly Branch Presidency meetings, these changes are reported and noted in the minutes of the meeting. Comments and reasons are specified, and approval given. Should a Counsellor feel that changes should be made in the presidency of an auxiliary, he has the authority to make preliminary moves (possibly a discussion with Stake or District leaders who could be helpful in leading the Counsellor to make the right decision), but he is expected to discuss these major changes with the full Presidency. However, since he should be close to the problem and know all the facts, his suggested changes would usually be adopted ... unless either of the other members of the Presidency know of any reason

/continued on page 140

RELIEF SOCIETY

by Christine H. Robinson

Summer lessons

Last year, for the first time, a unified summer Relief Society lesson programme was widely followed throughout the British Isles. Most of the Societies in stakes and missions that followed this suggested programme found that it brought them many blessings and advantages. Many letters and comments were received confirming that the programme:

a. Provided a means of continuity which had been lacking in previous years. Relief Society attendance, like many other things becomes a habit. When we did not hold regular Relief Society meetings during the summer months, it required a considerable amount of momentum to get the programme going again in the autumn.

b. Enabled the Societies to assist importantly in fellowshipping new converts who were baptized during the summer months.

c. Provided a means for expanding the Relief Society programme into areas which might not otherwise have been possible, i.e. our lessons on nutrition helped the sisters to count calories and improve their diets and our programme of physical exercises were received with enthusiasm. Several of our Societies held sewing classes and demonstrations in which many of the sisters made clothing for themselves for the first time.

d. Provided the opportunity for sisters who were relatively new in the church to enlarge their Gospel knowledge and to participate each month in testimony bearing.

1966 Summer Programme

Again this year following the advice and counsel of our supervisors Presidents Mark E. Petersen and Bruce R. McConkie, summer lessons will be offered.

The lessons being planned are:

1. **Theology** The Book of Mormon covering 1 Nephi and the first part of 2 Nephi. This will cover the period of time when Lehi and his family left Jerusalem, found the promised land and covers Lehi's blessings upon his children before he passed away.
   All of us need to enlarge our knowledge of the Book of Mormon. The summer months should provide an opportunity for us to engage in some intensive study of this wonderful book. We hope also it will encourage many of our members to continue reading this scripture and to become really acquainted with it.
2. **Visiting Teacher Messages** Book of Mormon Gems of Truth. The Visiting Teacher messages for the summer will be taken from the Book of Mormon and will cover such subjects as: 1. Giving service to one another; 2. Following the words of Christ; 3. The Lord will comfort our troubled hearts if we are faithful; 4. Importance of refraining from judging one another. These Visiting Teacher messages will tie in with the Theology lessons and will help to provide another course of study on the Book of Mormon which in the Prophet Joseph Smith's own words is " . . . the most correct of any book on earth and the keystone of our religion."
3. **Literature** Latter-day Saint Church History. For our literature lessons this summer we shall study Latter-day Saint Church History from the first vision to the organization of the Church. These lessons will include, " The Vision ", " Cumorah and the Golden Book ", " Ancient Plates " and " Witnesses ".
   This brief introduction to Church history will tie in very well with the Theology lessons and with the Visiting Teacher messages.
4. **Social Science** Essentials for Happy Family Living. The Social Science lessons will cover such topics as the sacredness of home and family ties. training our children in spirituality, the place of the mother and father in the home and family co-operation.

Lessons to appear in " Millennial Star "

All of these lessons will be available to members of Relief Society through the " Millennial Star ". It is suggested that Relief Society Presidents encourage members who are not now subscribers to make sure they have access to this fine magazine. By established policy, some of the missions have given permission to each branch and district to provide two subscriptions for their Societies from regular Relief Society funds.

Work Meeting Lessons and Activities

The Work Meeting lessons will appear as usual in the Relief Society magazine and will be a continuation of the present lessons " Development through Home Making Education ".

As you plan your monthly Work Meeting activities you will find it advantageous to select a project which

can be completed during the summer months, i.e. You might like to arrange for a course in first aid to be given by a professional. You could contact your local hospital or St. John Ambulance for such a person.

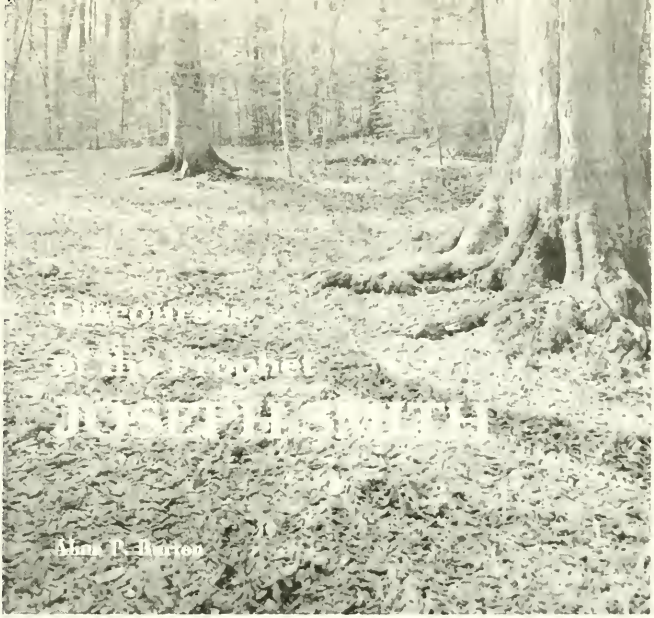
Those of you who have not taken sewing classes recently might like to arrange for a special project in this area.

The summer months are also an ideal time to arrange visits to factory, bakery, butcher shop, telephone exchange, local stately homes, palaces, and other such trips which are both interesting and educational.

Summer Visiting Teaching

The summer period is a particularly appropriate time to re-organize, re-activate and revitalize the Visiting Teaching programme. Days are long, habits of regular Visiting Teaching formed during the summer will tend to carry over during the rest of the year. All of our sisters need to experience the feeling of friendship and personal interest which the Visiting Teacher programme makes possible. The summer months are an ideal time for the ward or branch presidencies of Relief Societies to visit the sisters in their homes. The ward or branch president of Relief Society and one of her counsellors might like to visit the sisters in the various Visiting Teacher districts by taking a district each month. This will make it possible for them to cover four districts during the summer.

Let us employ these wonderful summer months to make our Relief Societies even more effective.



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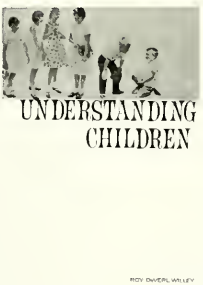

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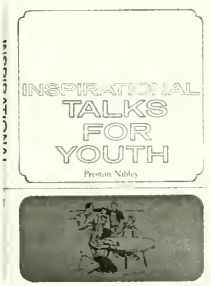

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LESSON HELPS

VISITING TEACHING

Message 72: "He That Seeketh Me Early Shall Find Me, and Shall Not Be Forsaken." (D. & C. 88:83.)

Objective: To stress the importance of seeking and finding the Lord as early as possible.

1. THOUGHTS FOR DISCUSSION.
   a. We must seek the Lord to find him.
   b. Blessings come through seeking and finding the Lord early in life.
   c. Many great leaders in the Lord's work sought and found the Lord early in their lives.
   d. Mothers have a responsibility to teach children at an early age to seek the Lord earnestly and diligently.
2. PROCEDURE SUGGESTIONS.
   a. Discuss thought No. A including question No. A.
   b. List on the blackboard the blessings that come through praying to the Lord early in life.
   c. Assign a sister to give a brief account of a great leader who sought the Lord early in life (Jesus, Joseph Smith, David, Samuel, Solomon).
   d. Discuss thought No. D, and include question No. D.
3. APPLICATION.
   It is the duty of the mother to teach love of the gospel to the children in the home at an early age.
4. QUESTIONS THAT MAY LEAD TO DISCUSSION.
   a. Why is it necessary to seek the Lord?
   b. What blessings come through praying to the Lord early in life?
   c. Why did the Lord call many of his great leaders early in life?
   d. Why is it important that we teach our children to seek the Lord early?

THEOLOGY

Lesson 72: The First Presidency—Keys of the Kingdom— (Text D. & C. 90, 91 & 92.)

Objective: To understand the place of the keys of the Priesthood in the gospel plan.

1. LESSON AT A GLANCE.
   a. The keys of the Priesthood form the power to **direct** the use of the Priesthood. Without these keys the Lord's Church would not be a kingdom of order.
   b. There is only one man at a time on earth who is allowed to use all of the keys, to receive revelation and direct the activities of the Church. Preparation has been made for the orderly passing on of the keys.
   c. The Priesthood ordination gives the power to act. However, to use this authority consent must be given by the presiding officer.
   d. The advice given to the brethren in verses 17, 18 and 24 are equally suitable in our lives.
   e. Joseph Smith was instructed that it was "not needful" to translate the Apocrypha. (Sec. 9.)
3. MAKING THE LESSON LIVE.
   The latter part of Section 90 and Sections 91 and 92 should not take much class time. It might be well to make two minute assignments to three sisters to make brief short comments on the last part of Section 90 and Sections 91 and 92.
4. HOW TO APPLY THE LESSON.
   The more we learn of our duties in the Church and grow in understanding, the more we see wherein we may make our lives better and happier.

SOCIAL SCIENCE

Lesson 17: Two Worlds as One.

Objective: To point out the need of sharing ones world in the bettering of human relationship.

1. LESSON AT A GLANCE.
   This lesson points out how natural differences in the respective roles of man and woman tend to create two distinct worlds of interest. It also gives some suggestions for unifying their lives and shows that gospel living is the most important factor in molding and maintaining their two worlds as one.
2. POINTS TO STRESS.
   a. It is important that all couples (1) recognise the forces that tend to separate man and wife; (2) take positive steps to keep their companionship close and rewarding.
   b. Both husband and wife must recognise the need to make wise adjustments.
   c. All couples should reserve some time for private discussions of family problems and of their own personal goals.
   d. The willingness to share one's world has meaning in the relationships other than that of husband and wife. For instance, the mature woman living alone may enrich her life by a wise sharing of interest with neighbours or with close friends.
3. SUGGESTED LESSON DEVELOPMENT.
   a. This lesson may be developed through discussion and by special assignment.

   Suggested scripture reference:

   And if a kingdom cannot be divided against itself, that kingdom cannot stand.

   And if a house be divided against itself, that house can-

not stand. (Mark 3:24-25.)

c. The many case studies used in the lesson to illustrate an ideal or a problem, might be assigned to individual members for oral reading in the class. The class leader would guide the discussion through questions which would help to bring a solution to the problem.

c. Make these case studies live.

LITERATURE NO 2

A PART of human nature that some find difficult to overcome is that section of our thoughts that leads us to find fault with our fellow saints, to gossip about them, to say unkind things about them behind their backs. Naturally, we are all striving to become perfect, for this was the commandment given to us by our Lord Jesus Christ. Nevertheless, there is still a small portion of backbiting left in our Wards and Branches, and this small portion can spread like a cancer to destroy the whole Branch.

Joseph L. Townsend realised this when, as he was labouring in the superintendency of a large Sunday School, he heard a number of fault-finding remarks among the people. It occurred to him how much finer it would be if he could hear kind words spoken more often. With this thought in mind he wrote a song which has been translated into many languages ... "Let us oft speak kind words." Some have called this his best sermon; it is said to have stopped the gossiping tongues of the people in his home town and produced a kindlier feeling.

Let us oft speak kinds to each other
At home or wher-e're we may be;
Like the warblings of birds on the heather,
The tones will be welcome and free.
They'll gladden the heart that's repining,
Give courage and hope from above,
And where the dark clouds hide the shining,
Let in the bright sunlight of love.

There is probably no phase of Mormon history or theology that has not been developed in songs and hymns. This tendency is nowhere more strikingly shown than in the songs of Joseph Townsend, for they cover the subjects of love, fealty, valour, rewards, reverence, restoration, the Lord's bounty, adoration of the Saviour, and many other themes.

O the kind words we give shall in memory live
And sunshine forever impart;
Let us oft speak kind words to each other,
Kind words are sweet tones of the heart.

The whole range of Joseph Townsend's writings is developed along these lines—of kind words, of sunshine, of sweet tones of the heart. Whether he was writing a Sacrament hymn, such as "Reverently and Meekly Now," or music for a funeral such as "O What Songs of the Heart," or the powerful theme of "The Iron Rod," which was based on Lehi's dream in the Book of Mormon, whatever he was writing Joseph Townsend found beauty and love in the Gospel of Jesus Christ.

Equally as beautiful as the poetry of "Let us oft speak kind words," is the delicate music of Ebenezer Beesley.

Brother Beesley caught the spirit of the song and fitted it to a melody that has captured the hearts of Latter-day Saints throughout the world.

Brother Beesley was born at Bicester in Oxfordshire on December 14, 1840. As a child he developed a great talent for music, a talent that first became evident when he was only two years old. The meeting of the Wesleyan Choir in the home of his parents naturally helped in the development of his talent.

At the age of six some influential ladies offered to have him trained as a choir boy at St. George's Chapel at Windsor. But he was the only living child of his parents and they refused to part with him. Probably that refusal was inspired, for it changed the whole course of the lives of the Beesley family. Within a few short years they had accepted the teachings of the missionaries and had joined the Church of Jesus Christ of Latter-day Saints. Ebenezer, himself, was baptised on September 22, 1849 ... and thus another beautiful talent was added to the strength of the Church. The Beesley family emigrated to Utah in 1859.

Brother Beesley was soon thrown headlong into the world of music in the Church. He lead the singing of his Ward Sunday School; he revised and prepared music for the "Juvenile Instructor;" he directed his Ward Choir, he was studying the violin under Professors C. J. Thomas and George Careless, a fellow Englishman; he was busy composing Sunday School music, and compiling song books for the Sunday School and the MIA.

Indeed, his life was full. And then in 1880 he was called to direct the Salt Lake Tabernacle Choir, and for more than nine years he directed the destinies of that great organisation. In this he joined other British musicians and composers—such as George Careless and Evan Stephens—who have had the privilege of directing this great choir in the past.

Like the warblings of birds on the heather,
The tones will be welcome and free.
Like the murmur of cool, pleasant fountains,
The fall in sweet cadences near.

These words describe perfectly the gentleness of Brother Beesley's music for the song which we are studying this month.

LESSON PRESENTATION SUGGESTIONS

1. Have the sisters sing the song "Let us oft speak kind words."
2. Discuss the purpose behind the writing of the song; what does it mean; what does it tell us; is it applicable in our lives today.

SUNDAY SCHOOL

by President O. Preston Robinson

PRAYER

PRAYER is a source of spiritual power and mental peace. It is our most sincere expression faith in God and in His promises that if we ask, we will receive, if we knock, it will be opened unto us.

Dr. Alexis Carrel describes prayer as "The most powerful form of energy that one can generate. The influence of prayer on the human mind and body can be measured in terms of increased physical boyancy, greater intellectual vigour, moral stamina and deeper understanding of the realities underlying human relationships."

In talking with His disciples at the last supper, Jesus exhorted them to abide in Him so that He might abide in them. He used the illustration of the vine and its branches pointing out to His disciples that He was the vine and they the branches. "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me," He said. He then warned them that "without me ye can do nothing." (John 15:4, 5.)

We Need the Lord's Spirit

In our Sunday Schools, as we fulfil our great responsibility of teaching the Gospel of Jesus Christ, we cannot expect to be successful unless we have the Lord's spirit with us. Without Him we can do nothing. We depend on Him and upon His guidance. Consequently, the atmosphere of our Sunday School must be a spiritual one and our attitudes as Sunday School officers and teachers must be solidly welded in Christ.

What steps can we take to assure this spiritual atmosphere? How best can we prepare ourselves to be worthy of the precence of His spirit. The Sunday School plan shows us the way. We should **never** attempt to conduct a Sunday School without first having met in a prayer meeting.

The Prayer Meeting

The Sunday School handbook instructs us that the prayer meeting should precede every Sunday School session and should be attended by all officers and teachers. We are not required to hold a separate meeting for the Junior Sunday School. All officers and teachers of the Sunday School should meet together at least 20 minutes before the Sunday School convenes and the prayer meeting should not be held for more than 10 minutes —thus allowing all officers and teachers to take their places so that preludial music can begin on time and the Sunday School can convene promptly as scheduled.

A Spiritual Atmosphere

The fundamental purpose of the Sunday School meeting is to set a spiritual atmosphere for the Sunday School session. Its basic purpose is for the officers and teachers to kneel together and ask the Lord for the presence of His spirit throughout the Sunday School session. However, according to the handbook this short meeting can be used for last-minute instructions and announcements by the superintendency. It should be used for a recitation of the sacrament gems for the entire group, for the presentation of an inspirational thought or a reading of scripture and for the prayer itself. Kneeling during this prayer is recommended. This humble posture will help all in attendance to dismiss from their minds worldly thoughts and worries, to concentrate on their responsibilities as Sunday School leaders and to invite the spirit of the Lord to be with them.

Prayer and the help that comes from it can be the most effective tool that

a Sunday School worker can possess. One of the greatest obstacles to successful Sunday School operation is the lack of humility. Sincere prayer is the essence of humility. It forces us to recognise our dependence upon the spirit of the Lord and helps us to put in the background any thoughts or concerns which might possibly divert us from the important work we have to do in Sunday School administration and teaching. Prayer helps us to put our spirits in tune with the whisperings of the Holy Ghost. Prayer helps us also to make new resolves to keep the commandments and to order our lives in tune with our Lord's teachings.

The Prayer Meeting Habit

There is only one way to make sure that prayer meetings are held regularly. This is to hold them regularly and on time. Every Sunday School officer and teacher should know that a specific time each Sunday morning a prayer meeting will be held. They should know that they are expected to attend this meeting and that the obligation is just as definite and certain as is the obligation for them to meet their other administrative or teaching assignments. When they form the prayer meeting attendance habit, they will be prompt and regular.

Regular and habitual attendance at prayer meeting can have a remarkable beneficial effect upon the lives of all Sunday School workers.

Prayer is the soul's sincere desire. It is the influence which will noticeably and profoundly affect lives. It brings to those who pray regularly a tranquility of bearing, even a facial and bodily repose that can be developed in no other way. It helps man to see himself as he is—in reality a son of God. It helps to uncover weaknesses and magnify strengths. In truth, it is a source of power.

Let every Sunday School administrator be diligent and conscientious in holding regular prayer meetings and let every Sunday School worker be regular and punctual in attendance This meeting, more than anything else can set the stage for a successful Sunday School operation. Let us remember, the importance of the Lord's spirit. For without Him we can do nothing.

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Good speakers are not born

CONTRARY to generally accepted thought, good speakers are not born; they are developed. They grow and learn through experience. If you don't believe this, think of a new born baby. None of them can speak. They learn to develop their speech through practice, stumbling, stammering, studdering, haltingly, hesitantly, progressively, and are able to develop into the mature type of speaker they become. The Church of Jesus Christ of Latter-day Saints offers untold opportunities to any young person to develop to become a speaker. True, the inherent qualities vary from person to person, but all can become good speakers.

Therefore, speaking in any of our church activities should be recognised by everyone as a golden opportunity. The MIA especially gives chance for self expression.

Fair warning: No Latter-day Saint boy or girl or man or woman can escape from being invited to (1) offer a prayer, (2) bear his testimony, (3) introduce a subject to a class, (4) make an announcement or report, (5) tell a class of his experience, (6) defend his beliefs, his principles, his points of view, (7) express his own convictions, his personal feelings for or against a question, (8) make a short talk in some auxiliary class or priesthood quorum, or (9) speak in a meeting at a Ward/Branch Conference, Stake/District Conference, or a Youth Conference or fireside.

The purpose of the speaker in any of these doings is, whether he is conscious of it or not, to motivate those who hear.

How to go about it:

A. Determine the purpose of your talk. Before preparing your talk decide:
   1. What the audience will be.
   2. What type of meeting it is.
   3. What the occasion is.
   4. What the specific purpose of the talk will be.
   5. Remember, good talks are short talks.

B. Anatomy of a Talk. A talk has natural divisions:
   1. The Introduction.
   2. The statement of what you intend to talk about.
   3. The body of the talk.
   4. The conclusion.

THE INTRODUCTION. The introduction might deal with an initial statement with impact, a short scriptural quotation, a brief story of a national or world event, a reasonable challenge, a quick statement of local circumstances, a striking question.

A STATEMENT. A statement of what you will talk about must be short and to the point and cover the ground you have in mind; for example, "I believe our youth today have more problems to face than their parents did" ... "What are the fundamental values in our society that we should be most grateful for?" ... "This afternoon I would like to share with you a peculiar promise in my life, and its unexpected and unusual fulfillment."

THE BODY. The meat of what you will say is the sum of your search for material, your knowledge and experience, and your long hours of preparation. This is the portion of your talk where, if necessary, you may wish to use notes. Speak in a friendly, casual, conversational manner, with sincere conviction and enthusiasm.

THE CONSLUSION. It is always best when it is short. It comes unannounced and leaves a sweet after-taste and positive attitude.

General hints:

1. Make your opening an attention getter. Make it the sharp, clear punch of what you have to say.
2. Be sure and finish with a good conclusion, and you're almost sure to guarantee an excellent talk.
3. Compliment and commend your audience.
4. Be for something rather than against something.
5. Play down yourself. Avoid "I" trouble.
6. Humanise your talk. Relate it to people and characters.
7. Keep your eyes on the audience.
8. Look at all your listeners.
9. "For instances" are magic. Use them frequently; they can relate the idea to a story; they can relate famous people to the idea; they can relate the idea to historical events; they can enhance the idea with colourful analogies; and they can underscore the idea with dramatised statistics.

Also, pure **magic and spice** for your talk are:

1. Short, short stories and appro-

priate humour.

2. Parables, quotes, and comparisons.

3. Illustrated techniques.

4. Pauses, phrasing.

5. Unique visual aids.

Remember to keep in mind the differences in the skills, backgrounds and experiences of your audience. Talk to the average personality.

Most important of all—don't apologise. Don't say, "I didn't know I was going to have to get up and talk," or "pardon me" or "I've forgotten my point," or "I have more prepared, but I see my time is up," or "Oh, I just can't think of that word." Actually your talk might be going over and the people might think you're really good. Don't tell your audience otherwise.

Helpful Tips:

1. Preparation precedes performance. Straighten your beads first and then polish their brilliance.

2. Pearls are more precious because of quality than their size.

3. The longer the spoke, the bigger the tire. Big wheels are vanishing.

4. Any form of oratory is old fashioned.

5. The final and most important point of preparation—get down on your knees and pray to your Father in Heaven for guidance and inspiration. You are entitled to the Spirit of the Holy Ghost and its inspiration.

Helps:

1. MIA Speech Director's Guide, 1965-1966.

2. The Best Red Book. (This is an MIA pocket-size first aid manual for all who have been or may be invited to best. It is absolutely indispensable. give a talk and who desire to do their

3. You Çan Learn to Speak, by Royal L. Garff, PHD.

Throughout the year, there will be many golden opportunities to speak, both in the girls' and boys' programme, and the speech directors stand ready to assist. The speech directors should go into the classroom and will be present in the classroom, when outlined to give lessons and helps.

DOUBLE CAUTION. Make sure your conclusion is indeed the end.

Have you booked yet?

For a place at one of the two MIA Leadership Training Courses for 1966.
THE FIRST is at Lilleshall Hall, near Newport in Shropshire, from 18th—25th June. Accommodation for 66. Fee, £10 10s. Deposit, £1.
THE SECOND is at Inverclyde, Largs, Scotland, from 30th July—6th August. Accommodation for 90. Fee, £10 10s. Deposit, £1.
WHO SHOULD ATTEND? All MIA Executives, Leaders, Branch Presidents, Bishops and all Youth interested in MIA activities.
SUBJECTS: Keep-fit, Basketball, Campcraft (for the sisters), Football, Minor Games, Volleyball, Archery, Folk Dancing, Athletics, MIA Administration.

To: T. W. Hezseltine, Anstey's Lea, 153 Spring Lane, Lambley, Nottingham.
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Ward/Branch: Office held:
Subjects interested in:
Deposit enclosed:
Signature of Parent or Guardian (if under 21):
Please enclose a stamped addressed envelope.

Hurry!

THE PRIMARY PAGE

by Eileen R. Dunyon

ACTING THE PART

"TAKE me for a walk," said a small mechanical voice when Gillian pulled the cord on the back of Chatty Cathy's neck. Gillian smiled happily and picking her doll up into her arms walked out the door, down to the gate and then back into the house again.

Again Gillian pulled the cord and this time the music-box-voice chimed, "Comb my hair." And Gillian hurried to get the small comb and brush and do as the doll requested.

Gillian was playing "Let's Pretend." She was the Mother and Chatty Cathy was her little girl.

From the corner of the room came the sound of a clanging bell. A large, red toy fire engine prepared to extinguish a fire. The tall ladder swung into place, the sturdy hose was connected and uncoiled. A tiny stream of water poured from a miniature pail to douse the flames and save the house that was supposedly burning down. Colin was playing "Let's Pretend."

As long as there are children who are learning about life, the desire to play the role of someone else will be important, for this is the way that children learn quickest and most effectively. They become the mouse, the elephant, the mother, the father, the bishop, the tennis champion, or the missionary that they have been reading or learning about when they play that they are this person.

Because make-believe is so important and real to children it is one of the most interesting ways of teaching. Rather than the teacher only telling the story or lesson, if the children are allowed to become the characters in the story and actually act out their roles the teachings will never be forgotten.

Read your Primary lesson for the coming week and see if your presentation could be more interesting by dramatising one of the stories. If this is the children's first experience with dramatising stories in the classroom move slowly and allow them enough time to get the feel of the play and the fun that it is to perform. They may need to be shown how to act like the

different characters if they have not dramatised before. As this procedure is repeated the children will soon feel free to play the characters and will be able to make up their own actions and conversation after you have told the story.

1. Choose a story or incident that is short, with plenty of action for the children to perform.
2. Know the story so well that you can tell it without reference to the book.
3. Tell the story with much expression. Lower your voice to a mere whisper. Then raise your voice in the exciting parts. The more dramatically you tell the story, the better the children will be able to dramatise it.
4. After the story has been told review the main events with the sequence on the blackboard if you are teaching older children.
5. Choose the characters. Usually it is best to make-believe with a story that has only a few characters. The rest of the children can be rocks, trees, clouds, flowers, doors, furniture, etc.
6. The teacher assists the children reminding them of the actions, helping them with dialogue until they are assured of what they wish to say. They probably will enjoy playing the story several times until they can go through it smoothly.
7. Sometimes it is effective for the teacher to do all of the talking and the children selected for the various characters to do the actions.
8. With children who are old enough to read well, the teacher might take a story from the lesson book, rewrite it into a play and bring parts for all of the children to read. Following the make-believe part of the lesson, the teacher would then make application of the play to the purpose of the lesson.

A Story to Dramatise

(1) Ralph was fast asleep. His eyes were closed tightly, his hands were tucked under his cheek. Slowly he opened first one eye and then the other. What was that noise he could hear? He put his hand to his ear to listen more intently. Yes. It was raining! It was raining again. He could hear the rain tapping and splashing on the roof.

He stretched, yawned, climbed out of bed and hurried down the stairs to the warm kitchen where his mother was preparing breakfast.

(2) Mother seemed happy this morning. She was humming a cheery song as she worked. It sounded like "If You Chance To Meet A Frown." She stirred the porridge with one hand and turned the bacon with the other.

(3) "Mother? Mum, stop singing and listen to what's happening outside. It's raining again and this is the day I promised Brother Jones I'd help him clean up the flower beds and the lawns around the Church. I can't possibly work out in such a downpour." Ralph sat down dejectedly and began tieing his shoe laces. "No. I simply couldn't be expected to work outside in this kind of weather."

(4) Mum brought the porridge to the table and placed a steaming bowl in front of Ralph. It smelled so good. He picked up his spoon and was just ready to taste the first bite when a loud knock sounded on the kitchen door. Mrs. Evans opened the door to see who was calling at this early hour.

There stood Clive with his hands in his pockets, his eyes twinkling, and tiny rain drops trickling off from the end of his nose. "Good morning," he cried gaily. "Let's go."

(5) But it's raining," exclaimed Ralph. "Surely you aren't going to work on the wet lawns at the church in this heavy storm."

"Oh, a little rain won't hurt you. Besides, we're all going fishing this afternoon. Had you forgotten?" Clive was eager to be going.

"That's right." Ralph hurriedly finished his porridge, pushed his chair back from the table, and put on his coat and hat. "Let's go. If it's dry enough to go fishing, its dry enough to work for the Lord."

Helps for Dramatising

1. Ask the children to listen for the action and words of the characters and be thinking who they would like to be as you tell the story. They are: Ralph (or Ruth if you are teaching girls). Ralph's mother, Mrs. Evans, and Clive (or Josie, if yours is a girl's class) to be chosen.

2. Choose the chacters. Read paragraph 1 again and let the person who will play Ralph do the actions it describes.

3. Read paragraph 2 and let the child who will be the mother act out her part.

4. Go over paragraphs 1 and 2 again so the children have the actions well in mind.

5. Read paragraph 3. Have Ralph and Mother act it out and speak whatever words they wish to tell the tale. They do not need to be the same words as are written in the story.

6. Read paragraph 4. Let mother do the actions suggested.

7. Read paragraph 5. Help Ralph and Clive to work out the conversation. Let them repeat it two or three times so they will remember it.

8. Present the "Let's Pretend" story. Read as far as paragraph 3—the children do the actions. Children act out paragraph 3. Read paragraph 4—children do the actions. Children act out the rest of the story.

9. Do the play a second time. Choose different children to act out the roles.

Let's keep Primary a happy time. Let's be sure it is a learning time and an experiencing time. Remember that children remember best those things that they not only hear but also see and do. Through the use of dramatisations, or "Let's Pretend" in the classroom the purpose of the lesson can be emphasised, there will be a greater interest and variety and the children will feel a part of the group and that they are needed to make the class a success.

Letters

MAY I thank you for a very inspiring Church publication. We eagerly await the arrival of each "Star" in our home, and without being too biased about it consider that the "Star" is the best of our Church magazines.

I find, however, that a typical English failing is to criticise wrongly our American brethren (see Brother Ross's letter, Page 73, March issue) in that when we receive Church programmes we tend to classify them as "American" rather than think of them as inspired revelations of the Lord through Church leaders — regardless of what country the leader comes from.

I wonder if you could clarify an item for me on Page 95 in the March issue, in the article "So you're the new Branch President." In connection with the calling of officers and teachers, the article states that "IT IS ALWAYS THE BRANCH PRESIDENT WHO APPROACHES AND CALLS THE PERSON TO OFFICE."

The Primary Handbook, Page 69, states that this is to be done by the "Bishopric," as does the Sunday School Handbook, Page 17. The Sunday School Handbook goes one step further in that it states that a member of the Superintendency may offer the call when requested to by the Bishopric. Within our unit in Derby Ward, the Counsellor responsible for the auxiliary usually offers the call.

When it comes to Church procedure I'm rather a stickler for correct detail, as it is so easy for one person's ideas to become established procedure over the years and the divine instructions gradually watered down to become man's interpretations.

You may not agree, but it is only costing me a 4d. stamp to air my views. Again, thank you for a very much improved "Millennial Star," may you continue to inspire and encourage the saints as the Lord prepares us for His returns.

STUART R. HILTON,
BISHOPRIC, DERBY WARD.

Editor's note: The Branch President is the person who holds all the keys of authority within the branch of the Church over which he has been called to preside. But, in order to carry out the programmes of the Church, he delegates a portion of his authority to his two Counsellors and to the various auxiliary heads. (See this month's article, Page 128). On the point of "calling" an officer, the call is ALWAYS THE RESPONSIBILITY of the Branch President, but he may delegate the actual task of "making the call" to whichever one of his Counsellors is responsible for the auxiliary. No auxiliary president or superintendent has the authority to CALL AN OFFICER in his auxiliary. He may, however, on the authority of his Branch President, call a teacher—BUT ONLY WITH THE APPROVAL OF THE BRANCH PRESIDENCY. "Branch Presidents choose their auxiliary heads ... Other officers and teachers are NOMINATED by the organisation heads concerned. Following INTERVIEW AND APPROVAL BY THE BRANCH PRESIDENCY ... these officers may all be set apart by the Branch Presidency." (Handbook of Instructions for Districts and Branches, Page 42.)

FRANKLY I can find no fault with the "Star;" it caters for the interests of all adult members and this is especially true of the sections devoted to the various auxiliary organisations and of the Lesson Helps. Members' opinions are expressed on the "Letters" page, and our activities well recounted in the "News from the Stakes and Missions." The articles by the General Authorities — counselling, exhorting, admonishing and instructing us—are excellent in reminding us of the powerful and divine leadership under which we thrive.

Thus I feel that any improvements that could be made to the "Star" would only be in minor details, such as were suggested in "Letters" in the January issue, i.e., interviews with British members, etc.

It seems to me that the various series of instructive articles provide the constant "change" that is necessary to stimulate interest.

SYLVIA NEALE,
WELFORD ROAD,
NORTHAMPTON.

MY letter is NOT a testimony, in fact you could call it the exact opposite, as I am an "ex-member" of the Church of Jesus Christ of Latter-day Saints. After not hearing anything of the Church for the last three or four months, it was quite an experience to have the "Star" delivered to my home this morning.

Most people in the Church think it would be quite easy to go back to being "normal" again after being a Mormon. Let me emphasise IT IS NOT. Underneath you are never the same again.

In my case I believe in the Church completely ... even the one thing that made me leave the Church, I am quite ready to admit may be true. But because of my background, my upbringing and my life in general, I cannot accept the Church's teachings on the negro. Over the months many fine and dedicated elders have talked to me on the subject and I have read most of the available literature. But none of this makes any difference.

Recently I moved from my home town of Widnes to a country district. My home town had a small struggling branch and testimonies were always being tested, yet these people kept on smiling. My family and I have many wonderful memories of the people there.

May I through your pages thank all those people at home—their struggles will be worth it for in the end the Mormon Church must triumph

CAROL BATE,
PAYNTON, CHESHIRE.

I have warned you and forewarn you

other cerial made from grains; but we get a very useful, all-round balance from wheat.

QUESTION: Does the Word of Wisdom indicate that even today in the land of plenty we should still eat meat sparingly?

ANSWER: Meat is a wonderful source of protein, the building blocks of the body. In times of growth or sickness or winter, meat should be eaten in moderation. Actually, very little meat is necessary during the summer months; being protein, it is used for the replacement of worn muscle and other tissues. When we glut with it, we overcharge our systems with protein. Your own native desires and temperament will tell you that you don't want or desire as much meat during the hot summer months as you do in the winter. I say "your own native desire" unless this desire is thrown out of kilter by gluttony in the first place and stretching the stomach muscles and obesity which creates false signals and appetites.

Now this brings up the subject of overeating, a question I feel very strongly about. Overeating is a cardinal sin and breaks the Word of Wisdom, just as much as some of the other things we can do. It certainly can cause a great strain on our bodies by depositing fat which causes pressure and crowding and greater demands on the heart.

"For the sake of health, medicines are taken by weight and measure; so ought food to be, or by some similar rule." (Skelton.)

The trouble with overeating is the damage it can do to your body. It can literally wear you out years ahead of time. If you can imagine carrying a 25 or 50 pound bag of sand on your shoulders all the time, you can imagine the extra weight that you are carrying around and what it is doing to you in terms of fatigue.

When you reduce weight, you literally throw this bag of sand off your shoulders. Such liberated people joyfully exclaim how good and active they feel and how much more energy they have.

Included is adequate rest and regular hours. Section 88 says, "Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." In addition to the night of sleep, one should have the Sabbath Day, one day out of the seven, set apart as a day of rest so the body and the mind and the spirit can be rejuvenated.

It all boils down to the Biblical quotation from I Corinthians 3:16-17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This is an accurate description of the view of the Church of Jesus Christ of Latter-day Saints concerning the relationship of the mortal body to the spirit.

In conclusion, the Church of Jesus Christ of Latter-day Saints offers a perfect plan for happiness in this world for temporal salvation. Since the spirit is a part of the tabernacle, obviously spiritual salvation is tied up with this. This also involves the world to come. This plan involves a constant striving for perfection. It does not mean that we have to live out of the world in an attempt to humiliate the body, but live in the world, yet not partake of worldliness. It requires us to be constantly in control of physical passions and to avoid all things which would be harmful either to the body or the spirit. Thus, our souls will always be ready to serve Him and our fellowmen.

why a person should not be called.

And so within your Presidency you act as three "Presidents." This attitude should be explained very carefully to the Branch members, and in the event of any problems arising they should be instructed to see whichever member of the Presidency is responsible. Should a member go direct to the Branch President, he will ask, "Have you seen my Counsellor about this? He is responsible for that auxiliary, and will be able to answer your problem."

The Branch Presidency is like a three-legged stool. Remove a leg and the stool collapses. If the Branch President realises this, he will understand how important his Counsellors are and will give them the respect and trust those "two legs" deserve.

Does this take away any of the authority of the Branch President? We feel not. In fact the reverse is usually the case. The Presidency are recognised as a team, the Branch members see them as three "Presidents" and a feeling of strength and security is established.

In this way you build up a pyramid of strength in your Branch, with a foundation of members who know where they stand in connection with their officers and teachers.

You also establish a direct line of authority, which, if followed, keeps the Branch running smoothly.

One last thought, and a quote by Dr. Kenneth C. Hutchin in the February 1966 issue of "Family Doctor":

"The surest way to get a coronary? Carry all the responsibility on your own shoulders and never trust anyone else to do, or think, of anything."

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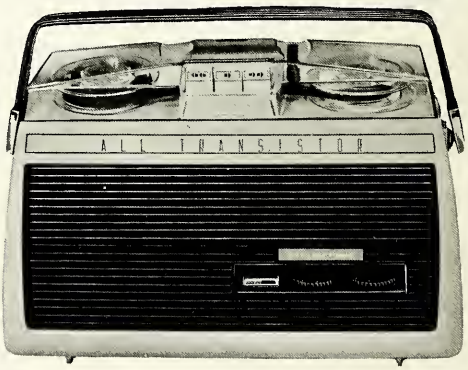

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NEW TAPES: Standard play, from 10s. 6d. (4ins.) to £1 15s. (7ins.); Long play, from 9s. (3ins.) to £2 10s. (7ins.); Double play, from 14s. (3ins.) to £3 17s. 6d. (7ins.); Triple play, from £1 2s. (3ins.) to £3 6s. (5ins.).

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Relief Society

Summer Lessons 1966

JUNE

Visiting Teaching

SERVICE

Message I—" When ye are in the service of your fellow beings ye are only in the service of your God."

(Mosiah 2:17)

Objective: To show that service to the Lord and service to our fellow men are synonymous.

Oftttimes we unconsciously make a distinction between serving the Lord and serving our fellow men, when, in reality, they are one and the same. We think of attending our meetings, paying tithing, saying our prayers, and fulfilling assignments in Church positions as belonging to the service of the Lord, while, on the other hand, tending the baby of a tired mother, encouraging a despondent widow, taking some delicacy to an invalid across the street, appear to us as simply being a good neighbour. We mistakenly feel that service to the Lord is in a different category, removed from our contacts with mere human beings in the mundane affairs of daily living. Why cannot we see that service rendered to our neighbours and associates is of the selfsame fabric as service to God? Yet the Lord has told us this is so.

As parents we know our feelings when someone befriends our child who is in difficulty. We feel as grateful as though he had befriended us. So it is with our Heavenly Father. When one of us befriends another of his children, it is the same as though we rendered that service unto him. The more we do to bring joy and righteousness into the lives of his children, our brothers and sisters, the more we lift each other up the ladder toward perfection the more we are serving our Maker.

Henry Van Dyke, in the " Other Wise Man ", aptly illustrates this great truth. According to the story, the " other wise man " used his three precious jewels, intended as gifts for the Messiah, to minister to the needs of a sick stranger, to save a baby boy from certain death, and to free a young woman from the bondage of debt. " I have spent for man that which was meant for God," Artaban said sadly. He searched thirty-three years for his King and finally neared Golgotha as Christ was hanging on the cross. Buildings were shaken from their foundations by the force of the ensuing earthquake, and Artaban was struck down by a piece of falling tile. As he lay dying, his lips moved as if answering someone. " Not so, my Lord. For when saw I thee an hungered and fed thee? Or thirsty and gave thee drink? Three and thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King." Then, we are told, he ceased speaking, and a sweet voice was heard saying, " Inasmuch as thou hast done it unto one of the least of these thy brethren, thou hast done it unto me."

Theology

'I WILL GO..'

Lesson 1—Lehi Leaves Jerusalem

Reference: The Book of Mormon, 1 Nephi, Chapters 1-4.

Visual Aids: Map of the world or a globe.

Pictures: Jerusalem.

OUR story begins in Jerusalem, 600 years before Christ was born. Jerusalem was a beautiful city. It was a busy city. Many people lived there. Some of them had great riches. They had beautiful homes, large herds of sheep and cattle and much gold and silver. They had everything they needed to make them a happy people.

At one time the people believed in God. They believed that he was their Heavenly Father who loved them and blessed them. They worshiped him and obeyed his laws and commandments. However, as the people become more wealthy many forgot the blessings God had given them. They stopped worshiping him and attending their religious services. They became greedy and selfish and wicked. Our Heavenly Father sent prophets to preach to the people and to encourage them to repent and to live better lives. But the wicked would not listen to the prophets and continued in their wicked ways.

In the city of Jerusalem lived a man named Lehi. Lehi was rich and successful. He also was kind and good. He loved the Lord and kept his commandments.

One day while Lehi was praying, the Spirit of the Lord gave him a message for the people of Jerusalem and in a vision showed him how the entire city of Jerusalem and all its people would be destroyed or carried away as slaves, if they did not repent. Lehi was very sad with what he saw and he feared for the safety of the people.

After the vision he went up and down the streets preaching and warning the people; but they paid no attention to him. They refused to listen to his warning. Indeed, they became so angry that they planned to kill him.

The Lord told Lehi to take his family and go into the winderness for safety before Jerusalem was destroyed.

Lehi told his family what the Lord had commanded him to do. Sariah, his wife, and his two younger sons, Nephi and Sam, believed Lehi and were willing to obey the Lord and follow their father into the wilderness. But Laman and Lemuel, the older sons, hated to leave their friends and their good times in Jerusalem.

They travelled into the wilderness for three days, going south from Jerusalem over rocks and desert sands until they came to a small green valley near the shore of the Red Sea. There they pitched their tents and prepared to rest for a time.

Lehi built an altar and offered up a sacrifice to the Lord, and thanked Him for His goodness in bringing them out of Jerusalem before its destruction.

One day while they were resting in the wilderness, the Lord commanded Lehi to send his sons back to Jerusalem for the brass plates which contained the records of their forefathers. It was necessary that Lehi have these brass plates because they contained the scriptures as well as their family history and genealogy. They also needed the records in order to preserve their language and remember how to read and to write. These brass plates were like a book to us and were being kept by a relative named Laban, a rich but wicked man.

When Laman and Lemuel were asked to return to Jerusalem they began to grumble. They said it was impossible

to return to Jerusalem and it would be a useless journey because Laban would not give them the brass plates. But Nephi did not complain. He said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." These words made Lehi happy and he was grateful when, at last, his four sons consented to return for the records.

Back through the deserts and hot sun the brothers went toward Jerusalem. Arriving at the house of Laban they drew lots to see which one would go in and ask for the plates. The lot fell on Laman. He was gone but a short time when he ran back in great fear and told his brothers that Laban had called him a robber and had driven him out of the house saying he would never consent to part with the records and that he would surely kill him if he returned again.

Nephi would not be discouraged. He said, "We will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." Then Nephi told them that he had an idea. They should go back to their own home in Jerusalem and get some of the gold and silver and precious things which they had left there. They would then give these to Laban in return for the brass plates.

Quickly the four sons returned to their old home and filled their arms with gold and silver and precious things. They went again to Laban and begged him to exchange the plates for their property. The things were lovely and Laban wanted them badly, but he grew angry and ordered his servants to use swords and clubs to drive the brothers away. They were forced to flee for their lives, leaving their property behind.

Back in a safe hiding place Leman and Lemuel were furious. They were so angry they fell upon Nephi and beat him. Then an angel of the Lord appeared and scolded them for being so cruel to their younger brother. The angel told them to return to Jerusalem and try again to get the records.

At the gates of Jerusalem Nephi told his brothers to hide in the darkness and he would creep to Laban's house for the plates. He was led by the Spirit and did not know ahead of time what he would do. As he came near the house of Laban he saw a man lying on the ground in a drunken stupor. It was Laban with his sword and dressed in his armour. Nephi looked at Laban's sword. Then he was constrained by the Spirit to take Laban's sword and kill Laban. Nephi hesitated to do this for he had never killed anyone. But the Spirit told him the Lord had delivered Laban into his hands and he must slay him, that it was better that one man should die than that a whole nation should forget their God. Nephi realised they must have the precious records so they and their children would know the commandments of the Lord which were written on the brass plates.

So Nephi did as he was commanded. Then he dressed himself in Laban's clothes and armour, and ordered Zoram, Laban's servant, in the voice of Laban, to give him the brass plates. He went with Zoram into the house and carefully got the plates and car-

ried them out. He ordered Zoram to go with him outside the walls of Jerusalem. Zoram was frightened and would have run away when he saw Nephi's brothers but Nephi told him not to be afraid, that he would not harm him, but would make him a free man if he would leave Jerusalem with them and go into the wilderness. Zoram believed Nephi and trusted him. So he and the four sons of Lehi returned to the tent of Lehi in the wilderness carrying the precious records with them.

It was the faith and persistence of Nephi that resulted in obtaining the brass plates which contained the genealogy of Lehi's ancestors and the commandments of the Lord. Nephi fully believed that if God wanted his father to have those records he would make it possible to obtain them. He didn't doubt for one minute that he and his brothers would be successful in their errand.

Application of Lesson

This story teaches us two very important things:

First: that any task the Lord asks us to perform, any service he asks us to do in the Church, is possible for us to do if we have faith.

Secondly: we learn from this story the importance of keeping records.

Literature

FIRST VISION

Lesson 1—The First Vision.

Objective: To learn something of the background of the Smith family and to appreciate the reality and importance of the first vision.

N the year 1820 there lived in New York a boy whose name was Joseph Smith. At this time he was not yet fifteen, for he had been born just two days before the Christmas of 1805. That event took place in Sharon Windsor county, Vermont.

His parents were Joseph and Lucy (Mack) Smith. The father's ancestors had come to America from a town near London, in England, and the mother's from Inverness, Scotland.

The Smiths had not always lived in New York. Their home before this was in Vermont, where Joseph, the son, was born. There they owned a farm, but failure of crops through drought for three years in succession had forced them to look for another place to live. In Manchester they bought another farm. This change of homes took place in 1815, when the boy was ten years old, God had thus brought the family to where Joseph's work for him was to be.

Secondly: we learn from this story the importance of keeping records.

Now, the people in this part of New York State were religious at heart. That is to say, they believed in God, in the Bible, and in another life after this. Most of them belonged to one of the three churches in the place, the Presbyterian, the Baptist, or the Methodist. But sometimes they were careless, like other folk elsewhere. Religion did not mean very much to many of them, because they used just words instead of deeds. And so it became necessary, every once in a while, for them to be "revived" in the religious spirit. The parents of Joseph, while religious and believers in the Bible, never had belonged to any church, although the

mother had been baptised.

Usually in those days people were "revived" after they had become spiritually dead, in special meetings held for this purpose. A preacher would be brought from another town, and this man would hold "revival meetings," often in the woods.

To these "revivals" men and women and children would come from near and far. Sometimes there would be as many as ten thousand persons at the same "revival." They brought with them enough food to last a week or ten days, and during this time they lived in tents and wagons. It was such a "revival" as this that took place in Manchester in the spring of 1820.

Since some of the family had joined the Presbyterian Church, Joseph was greatly troubled as to what he should do. For, after the meetings were over, he believed he ought to become a member of some church. But he did not know which church to join. One church, for instance, asked its converts to be baptised by immersion, while another permitted them to be sprinkled. Joseph saw clearly that both forms could not be right. So he could not make up his mind.

Then, one day, he read the Epistle of James (1:5, 6): **"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."**

This passage exactly fitted his case. He lacked wisdom, for he did not know what to do. And here was a promise that he should receive — if he had faith. So he went out into the woods not far from his home, where he could be alone. It was a beautiful spring morning. The leaves were out, the air was fresh, and everything was still.

We can easily believe how frightened he was. Although he had often prayed in his heart, this was the first time he had ever attempted to pray aloud. For he had determined to use his voice in this prayer. Kneeling on the soft earth, he began to pour out his thoughts and desires to God.

Then something strange happened. Darkness overwhelmed him—real, thick darkness. Then, too, all of a sudden, he could not speak. An unseen power took hold of him. It was a terrible thing. But he had presence of mind enough to pray in his heart—this time it was that he might be delivered from this wicked power which was trying to destroy him. Just at the moment when he was about to give up, he saw above him in the sky a brilliant light. At once the evil power left him. Meantime the light continued to come nearer, till it surrounded the tree tops, and he thought they would be set on fire.

"When the light rested upon me," Joseph tells us, **"I aw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name and said, pointing to the other — 'This is my beloved Son, Hear him.'**

"My object in going to inquire of the Lord was to know which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong."

Joseph was also told that the people

drew near to God with their lips, but their hearts were far from him. The preachers taught the doctrines of men, not the doctrines of God. And they had the form of godliness, but denied the power of God. He was again forbiden to join with any of them.

These two personages were God the Father and his Son, Jesus Christ.

Joseph told the vision to his family and to some of his close friends.

Soon, Joseph found himself the centre of unfavourable attention. His neighbours ridiculed and reviled him, and the preachers warned their congregations against him. But Joseph was undaunted. He said of his experience:

" ... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God? ... I had seen a vision; and I knew it, and I knew that God knew it, and I could not deny it, neither dared I ..."

So far as the question of the churches was concerned, Joseph had now got his mind satisfied. He had learned several things about religion. For one thing, he had learned that God would answer prayer, no matter how humble the person. The heavens were not sealed against men, in spite of what the churches taught. And then, for still another thing, he had learned that man had really been made in the image of God and that Jesus Christ had truly risen from the dead. He had learned, too, that the Bible could be depended upon, that it was an inspired book. We shall learn, as we go on with these lessons, what use Joseph made of these truths.

Questions for Discussion

1. Where and when was Joseph Smith born? Who were his parents?
2. Where is Palmyra? Where is Cumorah? (Study map.)
3. What is a religious revival for? Tell something about the one in Manchester. How was Joseph affected by the revival?
4. Relate the First Vision. What truths do we learn from this vision?
5. Read or sing the hymn "Oh, how Lovely was the Morning," and explain why this hymn was chosen in connection with the lesson.

Social Science

MARRIAGE

Lesson I: The Family the basic unit of society.

Objective: To understand more fully the sacredness of home and family ties.

Visual Aids: Pictures of a happy family gathering, will help to visualize this group and its importance.

Suggested Song: "O My Father".

In the teachings of the Church of Jesus Christ of Latter-day Saints, the family is considered of greatest importance. The marriage covenant is sacred and should be entered into only after serious and prayerful consideration. It is generally considered that the family is the basic organization of society. It was so designed by God.

The home is the cradle of civilization. The strength of a nation depends upon the strength of its individual homes. The strength and effectiveness of the Church of Jesus Christ of Latter-day Saints depends upon the strength of our individual homes.

Mother Love

We know our Father in heaven loves us and is concerned for our happiness. We all come into the world as little helpless infants, unable to do anything for ourselves. We must be kept warm, well fed, comfortable, well and happy. Most mothers would sacrifice their own comfort or their very lives for the well-being of their children.

Father Love

In the family the father's love is also important and when a husband and wife are bound together in the holy bonds of marriage, with an understanding of the responsibility of each for the other, we have the organization which God has designed for the best good of all his children.

It has been said that parenthood is next to godhood. Another oft repeated saying is that "God could not be everywhere and so he gave us mothers."

Dangers that threaten family life

The sacredness of the marriage covenant is threatened as there are those who fail to live up to their covenants and resort to divorce. We have all seen the tragedy which comes when the father and mother cease to love each other, when they first begin to criticize and say unkind things to each other. Sometimes they take interest in another man or woman, not their spouse. Sorrow comes at once into the home The children very quickly realize that something is wrong. They are frightened and feel insecure. Usually there is fault with both father and mother, and they should talk together and try to find out what is happening and when they no longer love each other as they did at first. Sometimes it is the fault of the mother who nags and complains to her husband all the time. Or maybe she does not take care of the house and family as she should. Maybe she lets herself get untidy, and does not try to stay attractive. There may be fault with the man, too. Maybe he is lazy and does not provide food for his family. Sometimes the dreadful curse of alcohol enters in to break up the home. The man sometimes takes an interest in another woman. They should talk things over in a kindly way and both recognize their mistakes and proceed at once to correct the mistakes. They should always realize what a very serious matter it is to break up the family. It is a sin against the children. They always suffer most when parents insist on divorce. It has been said that "when harmony, mutual consideration and trust pass out of the home, hell enters it".

Always remember that "marriage is ordained of God" (D & C 49:15). The family unit may be maintained throughout eternity if the marriage is performed in the holy temple and if we keep God's commandments and are true to our covenants. The Melchizedek Priesthood held by the father in the family is the greatest authority, for it can be traced bach to Jesus Christ and then through the Prophet Joseph Smith to the father in the home. Husband and wife must be true to each other. They must be kind and considerate and patient with each other so that their love for each other will continue forever. Remember the great responsibility parents have to their children. We must be true to them. God has commanded us.